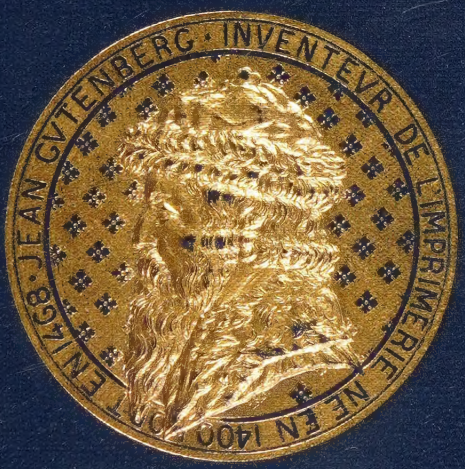
THE GUIDING LIGHT ON THE GREAT HIGHWAY

ROBERT R DEARDEN JR



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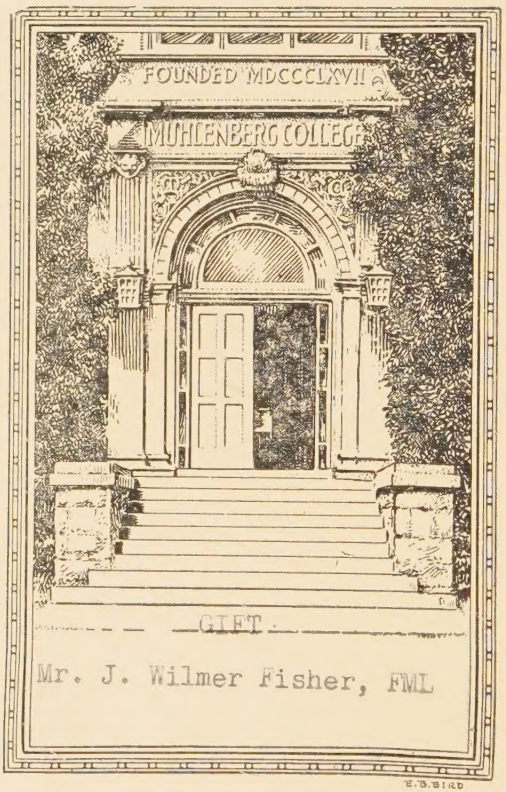

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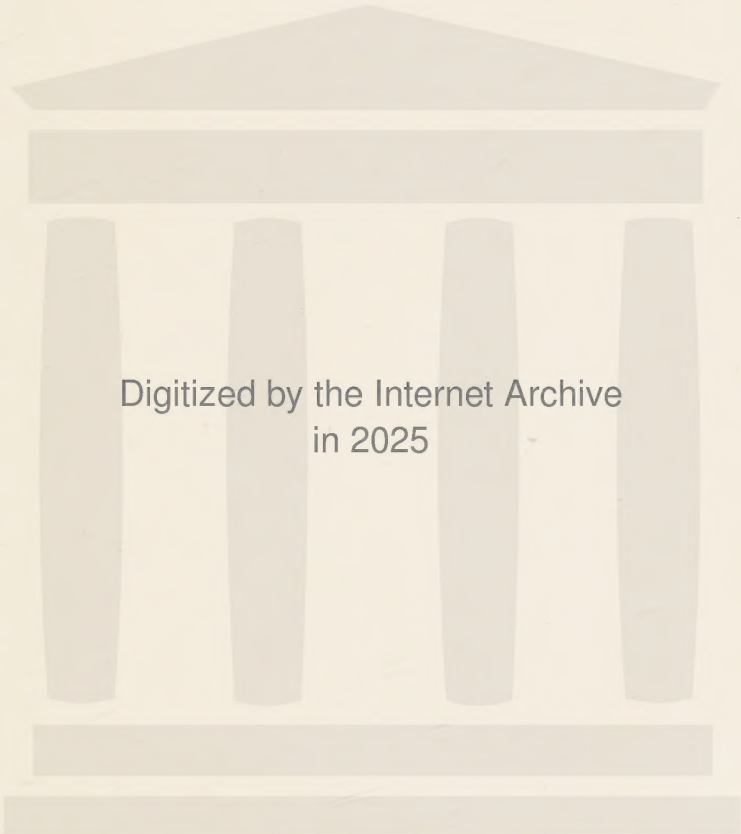
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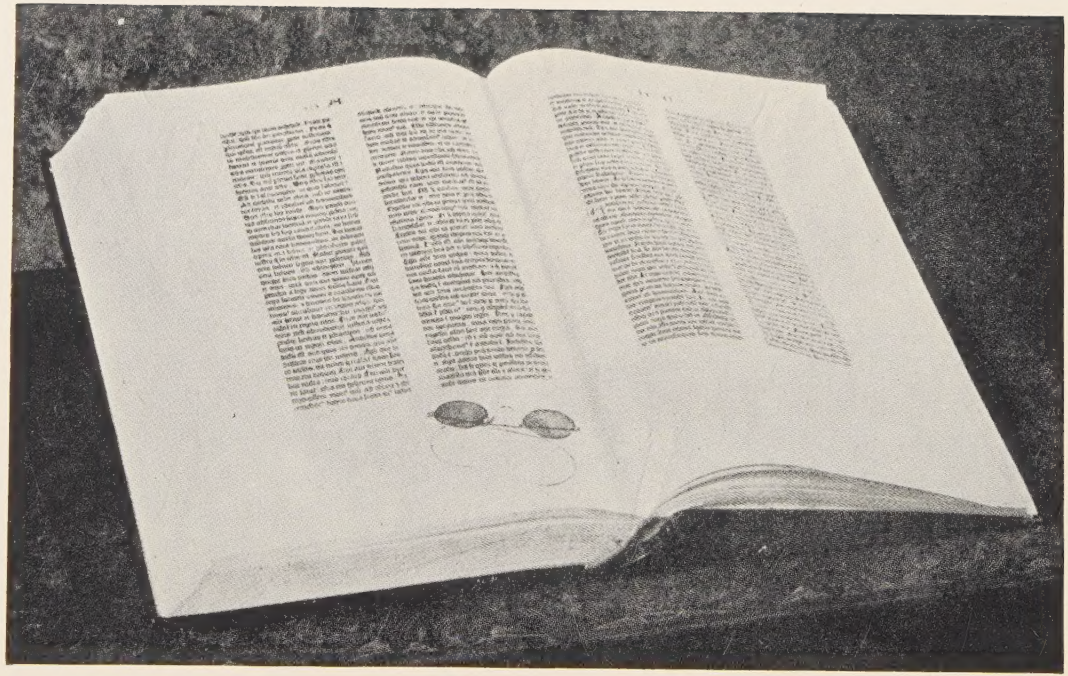

THE MOST COSTLY BOOK IN THE WORLD

Vellum Copy of the Gutenberg Bible in the Collection of Dr. Otto F. H. Vollbehr of Berlin (see page 52)

The Guiding Light on the Great Highway

By

ROBERT R. DEARDEN, JR.

Published by

THE JOHN C. WINSTON COMPANY

PHILADELPHIA

220.9
D285g

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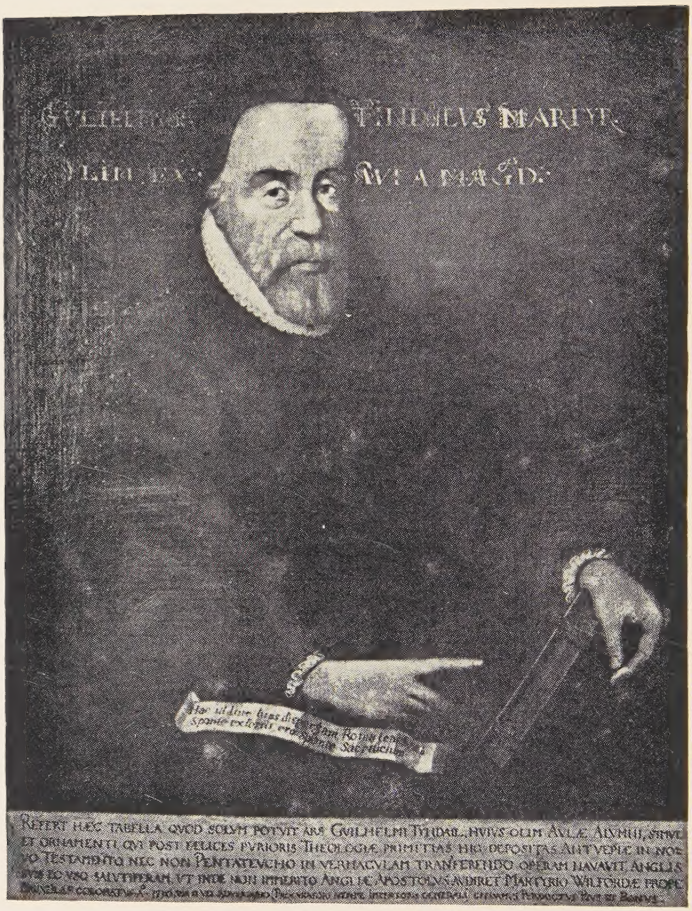
FROM TYNDALE'S PROLOGUE

"Though a man had a precious jewel and is rich, yet if he wist not the value thereof, nor wherefore it served, he were nother the better, nor richer of a straw. Even so though we read the Scripture and babble of it never so much, yet if we know not the use of it, and wherefore it was given, and what is therein to be sought, it profiteth nothing at all. It is not enough therefore to read, and talk of it only, but we must also desire God day and night instantly to open our eyes, and to make us understand and feel wherefore the Scripture was given that we may apply the medicine of the Scripture every man to his own sores, unless we intend to be idle disputers, and brawlers about vain words, ever gnawing the bitter bark without, and never attaining unto the sweet pith within."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WILLIAM TYNDALE

Who First Gave the World the Printed Bible in the English Language

Foreword

IS IT possible to write a book about the Bible that will interest even in a casual way the reading public? The Bible will be found in practically every home. It is read in every school house, and sworn over in every court room. Multitudes do read the Bible constantly and find therein inspiration and comfort.

From another viewpoint is it possible that books written about the Bible have been devoted too seriously to the religious and spiritual lessons and accordingly the appeal is confined to those devout followers who make Bible reading and study a part of their daily routine? Or is it possible that books deal with the Bible and its interpretation, its history and construction on such a technical and classical basis, that its deductions can only be appreciated by scholars and professors?

Certainly the story of the Bible, with its long history and inspiration, supersedes everything in literature. Other books are historic or heroic, and charm with the genius of thought and beauty of expression, but the Bible alone is Divine. Cannot the story of the Bible in simple language prove of interest to everyone so that at its conclusion the reader may feel the review has been one of the things really worth while?

Much, we know, has already been written about the Bible. No other book has so long endured. Gifted and facile pens have reviewed it through the centuries. It is proper to observe therefore that this work was originally intended as a descriptive account of some of the notable early printed editions of the Bible in the private library of the author at Oak Lane, Penn-

sylvania, and real pleasure and interest found in the study has brought the book to its present proportions. It must not be regarded as an attempt to describe at length the full story of the Bible, or to furnish a complete account of the early editions. The books mentioned, however, constitute those distinctively outstanding editions that have been the most important links in the chain which securely bind the Bible with the past ages.

Millions of copies of the Bible have been printed in almost every tongue, but in its evolution certain copies have rightly attained natural prominence marking initial steps of advancement hand in hand with civilization. Following the manuscript copies for instance come the first Printed Bible. It is not merely a milestone but towers as a monolith.

Of signal importance is the famous King James Authorized version, the recognized standard English Bible for three hundred years.

The great extension of Bible work in America has submerged from general view the First Bible produced in this country in any civilized language, as well as the First Bible printed here in the English tongue, but both books mark definite forward steps and their influence on the religious background of the nation can never grow less.

It is evident that the devotion and labor of early translators, harassed at every turn, would have been impossible unless directed by a powerful religious stimulus. And even when it was necessary to make the supreme sacrifice, it is now apparent they did not labor in vain. Their works remain today as the guiding light on the stormy highway down which the Bible has come to us.

Nearly all of the records mentioned, with a few exceptions have been obtained from complete copies, or genuine original leaves in possession of the author.

It has been with no small hesitation that I have ventured to publish the following descriptive account,

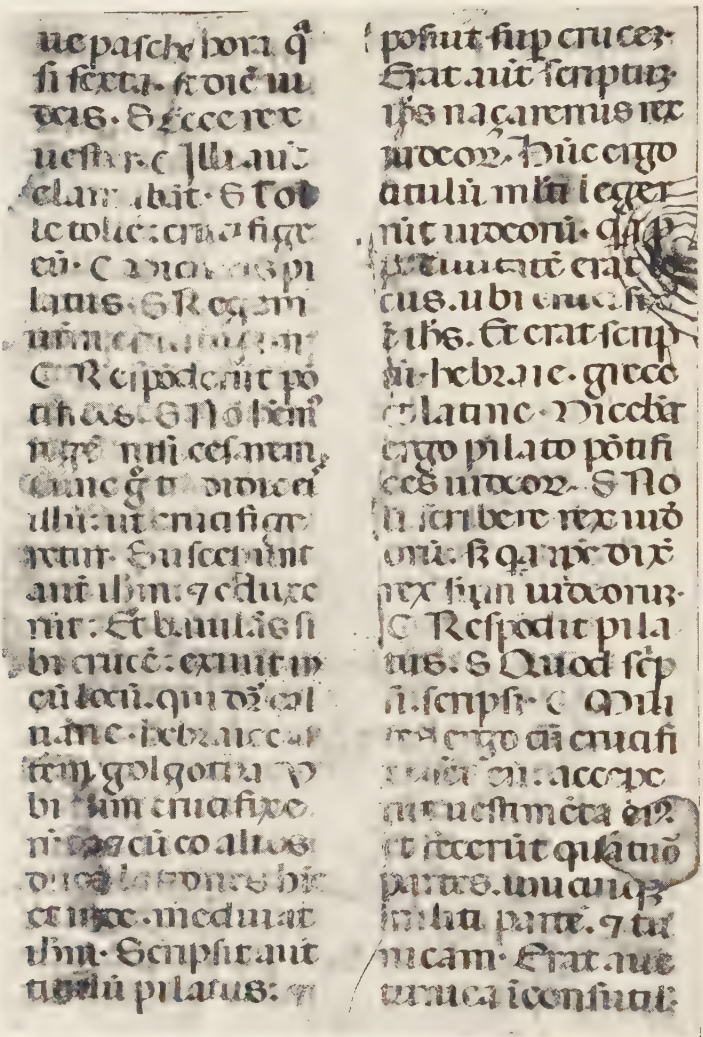
and the author in all candor makes no claim of originality or particular merit for the work. Everything that here appears has been presented before in some forms. Accordingly the book at best presents merely a review of some old Bibles, and incidents connected with their history from the standpoint of one whose only excuse has been the infinite pleasure found in the task.

How the antiquarian interest was stimulated in me to pursue the study of these records it is difficult to realize, but perhaps the seed was first sown when as a little boy about my mother's knee I heard the wonderful story of the old Bible and the struggles through which it came to its present form.

In conclusion I desire to express my deep sense of appreciation for the encouragement and assistance kindly extended in its compilation by Dr. Wm. J. Campbell, Albert J. Edmunds, M.A., Prof. V. L. Dedecek, and Mercer E. Maloney.

ROBERT R. DEARDEN, JR.

Oak Lane, January 2d, 1929.



STORY OF THE CRUCIFIXION

From an Old Codex Written About the Tenth Century, Showing How the Bible Was Carried on Before the Printed Page

The Great Highway

"Let man sink the Bible in the sea, he will still have the same voyage to make, but with the chart and compass overboard."—Henry Ward Beecher.

SOMETIME you may want to read the Bible. Everything effecting it claims the attention of someone. Deep study strikes its roots back to the beginning —the earliest days of the Pentateuch —still shrouded in obscurity. Yet here are a few things we might with profit know, if not already familiar with them. And for all the Bible furnishes a subject concerning which a little study can not do any harm while a proper reverence will be among the worth while traits of character building.

It is not alone the Bible, but the events and people associated with it that are of interest. Bible history comprises not only piety and learning. It is a record of hates, intrigues, tragedies and martyrdom which stirring episodes in the vast human drama have changed the destiny of the world.

The conclusion that must inevitably spring from a review of old Bible records is one of reverence and regard for those who so unselfishly labored, and for the strong impulses that must have inspired the sacrifice and devotion that has since the beginning marked the Great Highway along which the Bible has progressed. By an endless procession it has been transported. More generally as the result of courage, toil and misfortune, rather than any personal gain, save only love for the Book itself, which was perhaps the greatest gain.

Along this Highway, teaching the Scriptures travelled both Peter and Paul, who, tradition asserts, met a martyr's death during the Neronian persecution of Christians in the year 68. And a little later during that obscure period, about the close of the first century, pass the writers of the Gospels—Mark, Matthew, Luke and John. Following this we reach during the persecutions by Emperor Decius—by far the most severe trial the Christian Church had encountered—another traveller, the celebrated Alexandrian pupil, Origen, who was tortured to death about the year 251.

Traversing the broad causeway comes a great luminary, resplendent in glory for the Bible. Emperor Constantine, in the year 312, proclaims his historical edict giving complete freedom to Christians. It was epochal. A delirium of joy must have swept those who had suffered for the Bible. That it gave new light to the eye and new strength to the arm is apparent. Soon we meet giant figures on the roadway: Ambrose (340-397), Chrysostom (345-407), St. Augustine (354-430), and St. Jerome (340-420). All hallowed names now, but comprising a group almost without parallel. With toil, labor and love they carried the Scripture, leaving for all time a broad and long section of that roadway indelibly dedicated to their memory. Jerome, the ablest scholar of the ancient church, gave posterity the Latin Vulgate translation of the Bible, compared with which the world offers no rival.

With the Decline of Rome

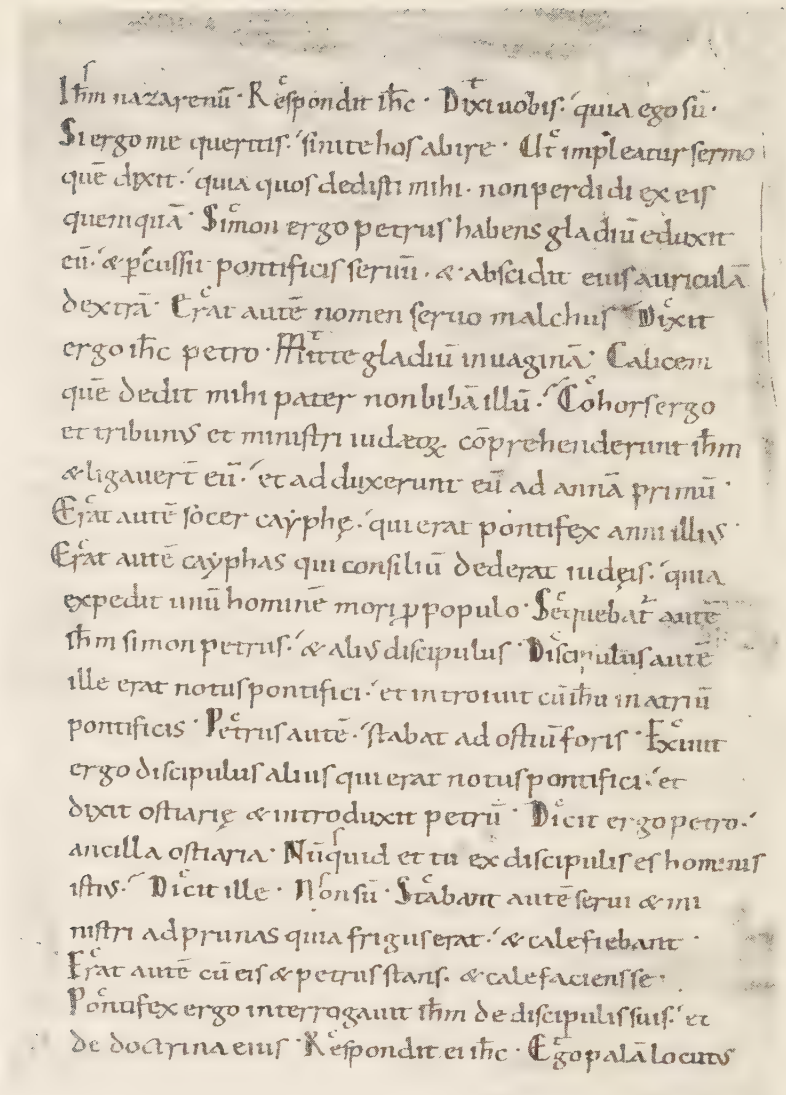
Wonderful days were those, but not without troubles. The way was straight, but the grade was steep. The greatest writings of St. Augustine were during the dark time after the hordes of the savage Alaric had desecrated the Highway and sacked Rome in the year 420. Faltering footsteps here show that on every side pressed Vandal, Hun and infidel, striking down the Bible, until the decadence of the Roman rule again

saw the devastation of the Avenue of Glory by the powerful Attila in 452. Yet the Highway of the Book of Books was not obliterated. Brightly shines through the mists the light of another wayfarer carrying onward and upward the Bible. Gregory the Great (540-604) played his part. He lifted high and far the sacred book, carrying it forward on the roadway to the point where it approached the great storm clouds gathering to envelop the Highway and challenge its existence. It was about the year 635 that the Moslem crescent of the Turks was rising. Its ambition was to engulf the world, and its progress, as insidious and unrelenting as it was widespread.

But down the Highway marched the intrepid men of Charles Martel. "Onward Christian Soldiers" was never more signally witnessed than at the great battle at Tours in 732. By Martel the Mohammedan invasion in Western Europe was permanently checked. Since that time the Cross has not been so dangerously shaken. Henceforth it shines with a brilliancy that was to grow still greater. Following close in the wake of Martel come the all-conquering hosts of the glorious Charlemagne. The forcible imposition of Christianity by that monarch widened the halo about the Bible. His gift to the Christian church was far-reaching. Great was his power, and great the extension of Bible influence at the time of his death in 814. Still one more glance and we note the advancing form of Alfred the Great, a brave king, too, but noteworthy chiefly because of his early Anglo-Saxon Bible translations. He passed to eternity in the year 901.

Following the Cross

Now this Great Highway is the scene of another mighty array that has fittingly been described as the most remarkable phenomena of the Middle Ages. With banners flying and glistening armor come the Crusaders. Before or since the world has never known



STORY OF PETER DENYING CHRIST
From an Old Manuscript of the Eleventh Century

such a pilgrimage. The unrest of the period and an increasing religious fervor culminated in the efforts of Christianity to rescue the holy lands from the hand of the infidels. Jerusalem was captured in the year 1099, but the several Crusades which during the next hundred years came picturesquely along the Highway were in the main abortive.

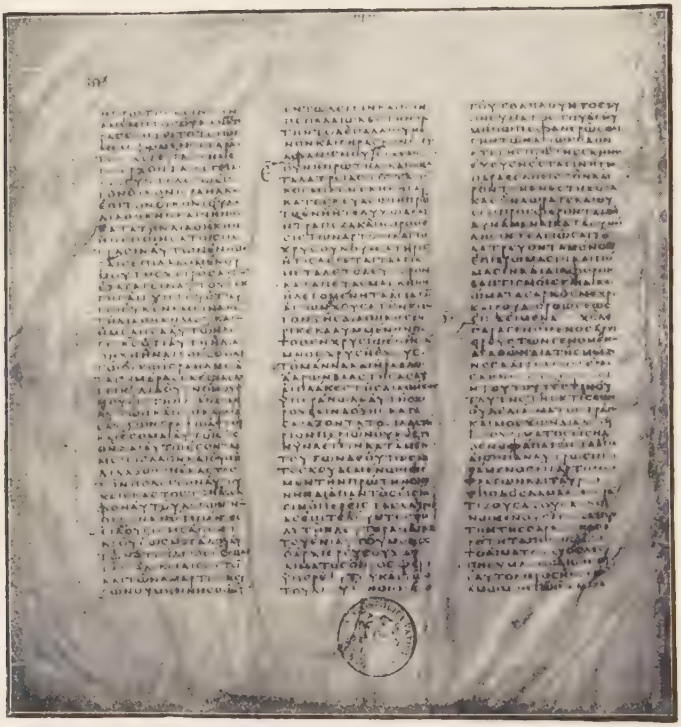
Bernard, one of the greatest religious forces of his day (1090-1153), the peripatetic advocates of the Waldenses, and the devout and toiling Wycliffe were among other wayfarers in passing that serve to bridge the gap of time until the era of the printed page.

Here is a new world condition. Here we find on the roadside the imposing monuments of Gutenberg and Fust, and the funeral pyres of Tyndale and Rogers. They are still burning. In rapid succession appear Erasmus, Beza, Luther, Calvin, Pagninus, Coverdale and Whittingham, Aldus and Jenson, of Venice; Froben, of Basel; Richard Grafton, printer of the Great Bible; Robert Barker, printer of the King James authorized version, and the celebrated Christopher Plantin, printer of the Antwerp Polyglot, all come hand-in-hand, proudly bearing their glorious products, but with footprints pointing towards discouragement and ruin. Montanus, translator of the Polyglot, is there, too. He barely escaped the cruel Inquisition.

During all this period Bible progress marked years of joy and sorrow. Years of struggle and pain, and shattered hopes that sear and burn like a white-hot iron. Indeed, the white-hot brand was no mere play of speech, but a playful toy in the days of the cruel Inquisition, when wits were extended to devise new means of torture.

The Old Scribes

But glorious as has been the revered procession, it requires a pause, and more than a hasty glance, to



A PAGE FROM THE VATICAN MANUSCRIPT

(From "The Biblical World")

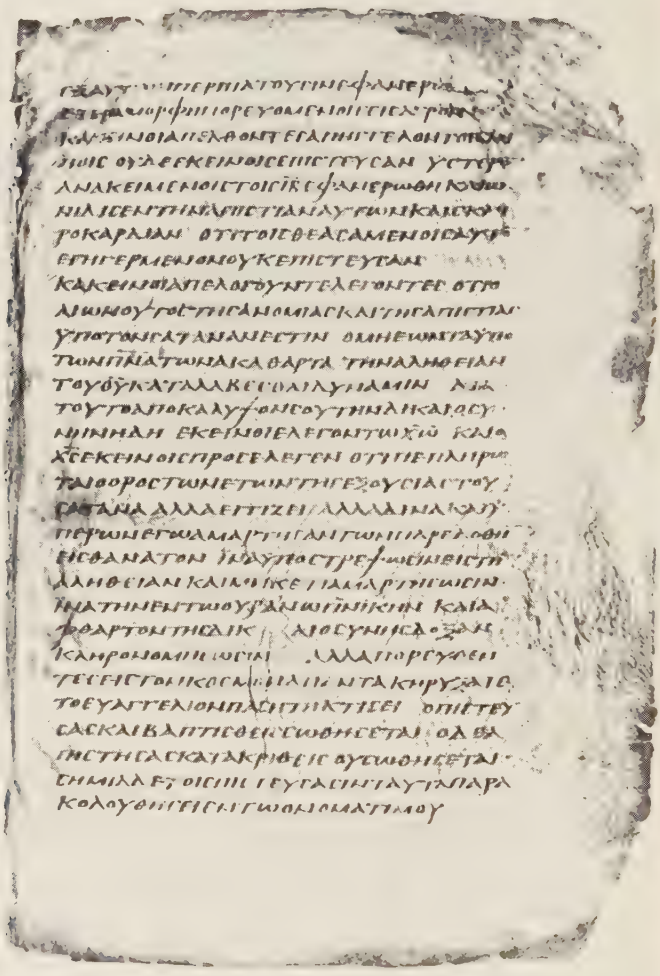
realize how the early travelers labored to sustain and perpetuate the Bible.

The old hand-written manuscripts today excite our admiration and wonder, chiefly because of the hours of toil each must have required in its production. We meet legions of these old writers.

With the old Hebrew scribes the greatest care was exercised. Only the most approved manuscripts were used for copying, and the sheets of vellum had to be of exact size and made from the skins of clean animals. It was also required when a scribe was at work on the Scriptures that he must be arrayed in full Jewish costume and employ the greatest care with each word, reciting it aloud. Before copying divine names it was necessary to first wash the pen clean, and before writing I H V H (Jehovah) the scribe must wash his whole body.

Oft times these old manuscripts were written by an individual for his own use. In the New York Public Library is a Samaritan manuscript of the Pentateuch written in 1231 A. D. At its conclusion the scribe wrote his name, and the time it was written as follows: I, Abraham son of Israel, son of Abraham, son of Joseph the prince, King of Israel, have written this copy of the Holy Law for myself in the name of my son in the year 629 of the Ishmaelites, which is 3200 years after the Children of Israel settled in the Land of Canaan, and 5993 years after the creation of the world.

The earliest of our vernacular translations furnishes another touching episode. The day before the venerable Bede died he was critically ill, but continued on with his dictation. "There remains, beloved master," said the scribe, "one chapter more, but it is difficult for you to speak." "It is easy," he responded; "take your pen, dip it in the ink and write quickly." When told but one sentence remained the dying man again exclaimed: "Write quickly," and at its conclusion, with feeble voice he added: "Thou hast spoken



FREER MANUSCRIPT IN THE SMITHSONIAN INSTITUTION

Until Recently Regarded as Oldest Bible Record in America

the truth; it is finished; lift my head that, sitting on the holy spot where I loved to pray, I may invoke my Father." Thus he died.

Review then the story of the original records and early versions. Note how for two thousand years and more the Bible has continued its onward march. To have traveled with it would have been to witness the beauty of Greek art and sculpture in the zenith of its glory; the scattering of the Jewish people about which Scripture so much centers; the desolation of Egypt, Babylon and ancient Assyria, and the splendor and decay of Rome. Kings and kingdoms innumerable have crumbled, but through all the Bible has survived. The message from this must be that the Bible has not thus persisted without purpose, and that in the wisdom of its teachings can alone be discovered the truest interest of mankind. Society has been held together by this guiding light on the great highway.

Original Records

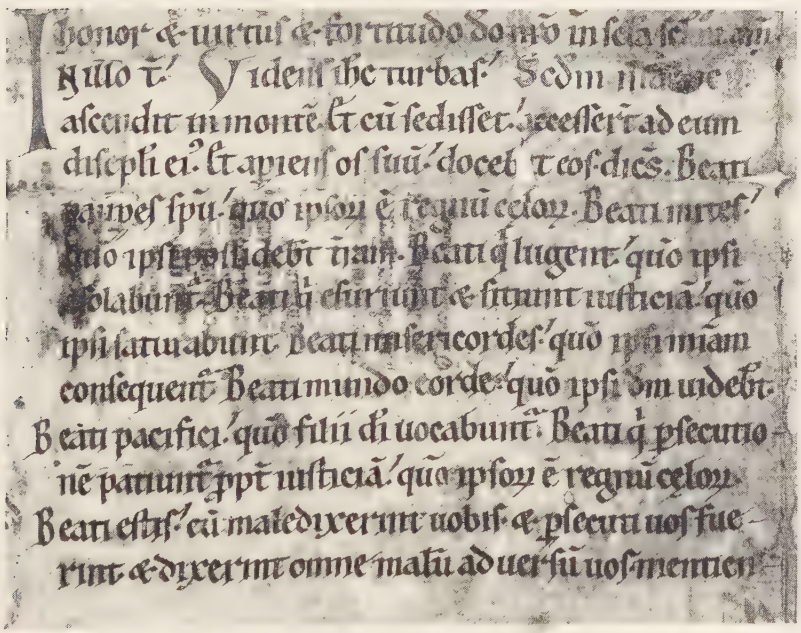
Many of Earliest Writers Unknown

THE original manuscripts of the Bible were written during a period of about fourteen hundred years. They were the work of many writers who lived centuries apart. Genesis to Deuteronomy, the oldest books constituting the early Hebrew Torah or Law, were probably first cast into written form in the 10th or 9th century, B. C. That Exodus, Deuteronomy and Genesis are very old is a certainty. But much of the old testament is of a later period, and was undoubtedly written during the four hundred years prior to the invasion of Assyria by Alexander the Great in the year 333 B. C. Ezekiel as an illustration, was written while the prophet was a captive in Babylon, and is assigned to about the year 580 B. C., and Jeremiah not far from the same time. The Psalms in which religious thought finds expression in lyrics of exquisite beauty and tenderness it is regarded could hardly have been brought to final form before the second or third century B. C. Lamentations grieves over the capture of Jerusalem by Nebuchadnezzar, about 586 B. C., and the Maccabees of the Apocrypha, bewails the persecution of the Jews by Antiochus at a period as late as 170 B. C. Of signal importance is the Septuagint or the version of the Seventy, written in Greek, at Alexandria during the reign of Ptolemy, about 270 B. C. It was the version in use during the lifetime of Christ and His disciples.

With the New Testament we are at once on more certain ground. Matthew, the first of the Gospels

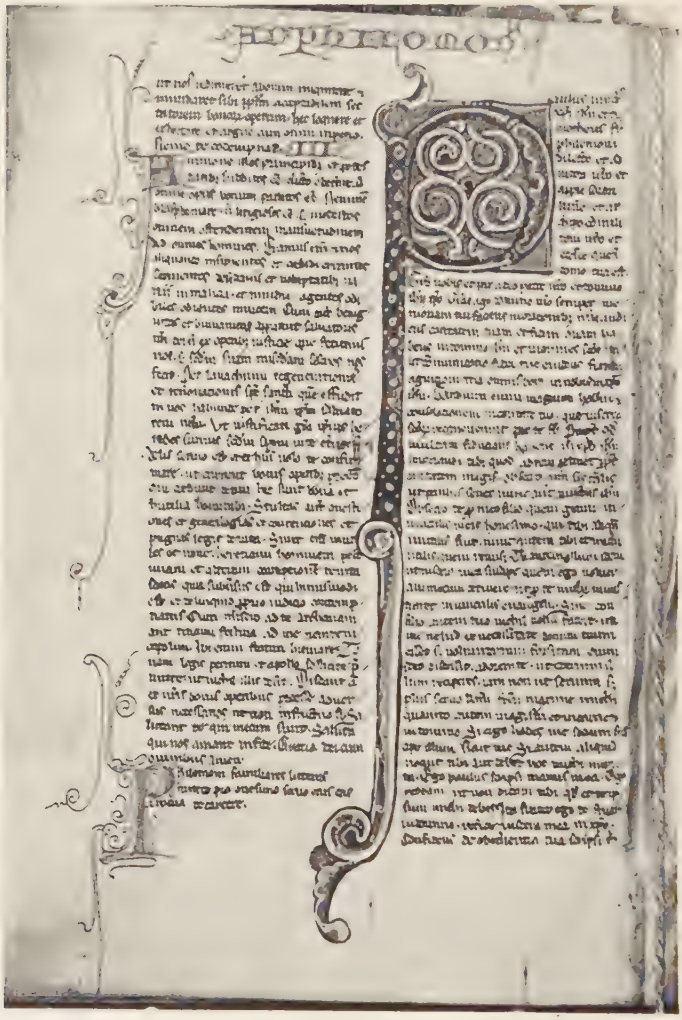
and in its discourses of Jesus one of the best, was written in Palestine between A. D. 60 and 70. Mark was written in Rome about A. D. 67-70, and Luke also between the years A. D. 60-70. The Gospel of Saint John, without doubt the transcendent effort of all literature, and from the pen of St. John the apostle, was probably written between the years A. D. 80-95.

The date at which the various books of the Old Testament were combined into a single work is not known, but its existence as a whole may be assigned to the 1st century A. D. And at a little later date, or during the 2nd century A. D., the conception of the Christian Bible into two parts, Old Testament and



THE SERMON ON THE MOUNT

Manuscript Written About the Year 1300



PAGE FROM MANUSCRIPT BIBLE
Entire Bible Handwritten on Vellum and Beautifully Illuminated with Painted Figures

New Testament, may be said to have been definitely established.

It is interesting to note that even in ancient times, centuries before the Christian era, the sacred books were thought to have been long lost and found again. (II Kings 22). The New Testament first appeared in Greek.

And again in the Apocrypha, which was printed in all the Bibles until comparatively recent times, the books were described as having been burnt and rewritten by Ezra. In Esdras 2, Chapter 14, written towards the end of the first century A. D., we find:

21—"For thy law is burnt, therefore no man knoweth the things that are done of thee, or the works that shall begin:

22—But if I have found grace before thee, send the Holy Ghost into me, and I shall write all that hath been done in the world since the beginning, which were written in thy law, that men may find thy path, and that they which will live in the latter days may live.

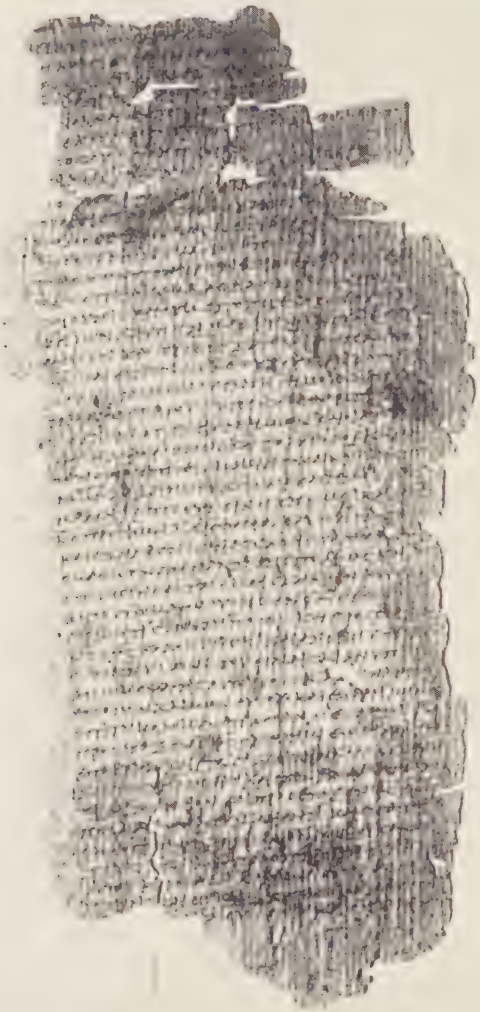
23—And he answered me saying, Go thy way, gather the people together, and say unto them, that they seek not for forty days.

24—But look that thou prepare thee many boxtrees, and take with thee Sarea, Dabria, Selemia, Ecanus, and Asiel, these five that are ready to write swiftly;

25—And come hither, and I shall light a candle of understanding in thy heart, which shall not be put out till the things be performed which thou shalt begin to write. * * *

44—In forty days they wrote two hundred and four books."

Of the original manuscripts of the Bible no fragment remains today. No human eye of modern times has ever gazed on any of the Bible manuscripts actually written within 200 years after the death of Christ. The oldest manuscript in existence is asserted by some authorities to be the Codex Sinaiticus found by C. Tischendorf in 1844, which was written probably not later than the fourth century A. D. The discovery of this ancient manuscript in the old monastery of St. Catharine on the slopes of Mount Sinai; the long journey by camel over hot burning sands; the accidental finding of the old vellum leaves being used for



PAPYRUS MANUSCRIPT IN SMITHSONIAN INSTITUTION

May Be Oldest Known Bible Record Anywhere in the World

lighting tapers; the difficulty in securing possession of the manuscript; and the toil and sacrifice endured in first attempting a translation, all furnish a chapter of romance and adventure in the task of bringing the Bible forward to the point we now have it. This manuscript is in the library at St. Petersburg.

Following this is the copy in the Vatican at Rome, which in point of antiquity may exceed it. The latter has long been in the possession of the Church. When the Emperor Napoleon invaded Italy he carried off this treasure to Paris as a prize, and probably actually handled it. In the year 1815 it was returned to the Vatican.

The earliest biblical manuscript in America is the Codex Washingtoniensis which contains the Gospels in Greek and was written in the 4th or 5th century A. D. This manuscript consists of 187 leaves and was purchased by Chas. L. Freer of Detroit from an Arab dealer in Egypt in 1906. It is now in the Smithsonian Institute. The manuscript is somewhat famous for the Mark interpolations, the other older manuscripts not containing the Mark appendix. The accompanying illustration begins with ninth line from the top, and ends in the middle of the seventh line from the bottom.

Oldest in the World

Among other Biblical treasures in America is a manuscript containing the Minor Prophets written on papyrus, which in point of antiquity may rival all previously mentioned. If the researches of Professor Henry A. Sanders, of the University of Michigan, cannot be questioned, the United States possesses the oldest Bible text anywhere extant in the world. As stated by J. E. Lodge, Curator of the Smithsonian Institution at Washington, where it is now carefully preserved, this "ancient manuscript has been dated as surely prior to 270 A. D., and very likely to 260 A. D." On this basis it probably approaches a hundred years nearer

the origin of the scripture than any other old record known.

This manuscript consists substantially of 68 pages, many in fragmentary condition having been carefully pieced together. The text is inscribed in Greek uncial letters.

The Translation of St. Jerome

During the closing years of the fourth century a scholar appeared whose work made a profound impression on the Bible. Probably the influence of no other single individual has been so marked. This was Eusebius Hieronymous, better known as St. Jerome. According to the writings of St. Jerome there was in the 4th century a great variety of the text in the Latin version, and to remedy the confusion Pope Damasus in A. D. 384 asked Jerome to undertake a revision of the Bible. He prepared the famous Latin translation known as the Vulgate which for nearly a thousand years that followed held predominant sway as the standard text.

The ravages of time have enshrouded with considerable uncertainty definite facts concerning the first translation of the Scripture into the Anglo-Saxon tongue. Caedmon, a monk of the Abbey of Whitby, who died about 680 A. D., paraphrased parts of the Bible in song, and Bede, a venerable and scholarly

JOHN WYCLIFFE

monk, was engaged in the translation of the New Testament at the time of his death in 735 A. D., parts of which still survive.

History furnishes no romance about the first translation of the Bible into English which was completed from the Latin Vulgate in the year 1384. John Wycliffe is popularly credited with the authorship of this version but that the reformer actually took any personal share in the work remains still not a satisfactorily determined fact. Some records point to Nicholas of Hereford as penman of a part at least of the manuscript, as this first translation appeared only in manuscript form. Wycliffe escaped the torture visited on some of the later translators but forty years after his death his bones were dug up by frenzied priests and burned.

THE OLD CONVENT OF ST. CATHERINE
Where Tischendorf Found the Sinaiticus Codex

SARCOPHAGUS OF HARKHEBIT

"Hail to Ye Lords of Rule" **** "I Make My Way Towards You"

The Creed Eternal

Why the Bible Triumphantly Prevails

The survival of the Bible is the stumbling block of the critic. Notwithstanding that scientists even in our day assert that the theistic hypothesis is not plausible, they find the atheist cannot satisfactorily explain away the superseding power of good over evil. It has been persistent, triumphant and irresistible. From the mist of the long forgotten ages has been evident the driving impulse of a creed eternal that is always just a little beyond the intellectual conception but none-the-less real, and before which the petty differences that cause so much trouble, disappear. From the dawn of man—thousands of years before what we know as the Christian era—has existed a belief in invisible omnipotent influences for good or evil. Mankind has been possessed of an inherent faith in the immortality of the soul, and the dedication of life in this world to a pathway of kindness and truth as the most certain preparation for the life to follow.

This idea deep down in the heart has endured as far back as one can penetrate the mysteries of the past. It was a controlling factor in the general religious philosophy of the Greeks. Plato shared a conception of immortality and held that the soul, existing before the body, must be independent of it. Christianity did not develop de novo. It sprang not from virgin soil, but crystallized as an expression of the longing for justice, kindness and mercy without which civilization cannot exist. This the Bible expresses in the best form devised in the last two thousand years.

The hopeless strife and confusion through all the centuries has failed to break the power of this univer-

sal all-sensing belief, which shines on ahead as the guiding light to a spiritual reality.

An interesting illustration of the antiquity of this thought may be found in the Metropolitan Museum of New York. Here is a large stone sarcophagus of Harkhebit, son of Pe-te-htar-Ta-senet-en-Hor, who lived about 1500 B. C. On the massive stone lid is engraved in hieroglyphics an inscription which contains many of the precepts of our own creed. It may be noted it refers to an abode above the earth whose period is eternity and devoid of wrong. "I make my way towards you" it says and asks to be judged according to my deeds, and delivered from the Crocodile (probably then a hideous monster equivalent to our Devil).

In part a more literal translation of the hieroglyphics set forth

Hail to you, ye Lords of Rule, devoid of Wrong, who are living for ever, and whose secular period is Eternity. I make my way towards you. Let me be glorified through my attributes; let me prevail through my Words of Power, and let me be rated according to my merit.

Deliver me from the Crocodile of this Land of Rule.

Let me have a mouth wherewith I may speak, and let my obligations be placed before you; because I know you, and I know your names: and I know the name of that great god to whose nostrils ye present delicacies: Tekmu is his name. And whether he maketh his way from the Eastern Horizon of Heaven, or alighteth at the Western Horizon of Heaven, let his departure be my departure, and his progress be my progress.

Let me not be stopped at the Meskat; let not the Sebau have mastery over me; let me not be repulsed at your gates, let not your doors be closed against me; for I have bread in Pu and beer in Tepu. And let me join my two hands together in the divine dwelling which my father Tmu hath given me, who hath established for me an abode above the earth wherein is wheat and barley of untold quantity, which the son of my own body offereth to me there as obligations upon my festivals.

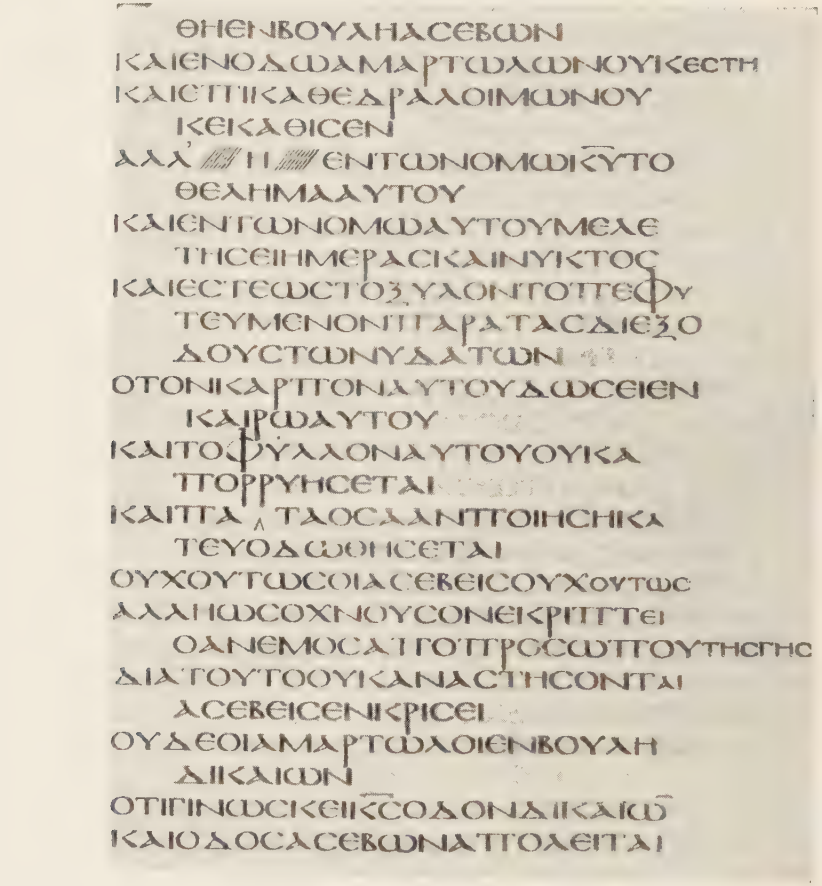
Alexandrian Codex

Early Bible Manuscript in British Museum

To the average citizen the Alexandrian Codex is hardly more than a meaningless name. Yet for all it must command respect as one of the oldest copies of the Bible in the world. This famous manuscript has its resting place in the British Museum. Modern study rather supports the claim that both the Vatican and Sinaitic codices may slightly ante-date it. The consensus of opinion is that it must have been produced early during the first half of the fifth century.

The Alexandrian Codex first came to the notice of the world in the year 1625, when it was offered to King James by Cyril Lucar, patriarch of Constantinople. The manuscript, however, did not actually reach England until 1627, at which time Charles I had succeeded to the throne. While much obscurity enshrouds these old Bible writings, it seems evident that it was originally produced in Egypt, and probably in the city of Alexandria, from which it receives its name, and may have remained there for centuries until Cyril carried it to Constantinople. An Arabic note signed by Athanasius (about 1308) records it as a gift to the Patriarchal cell in Alexandria. Another marginal note speaks of it as a gift in the year 814. Another Arabic note records that it was written by Thecla, the famous female martyr, and this tradition most persistently endures. There is in addition an autograph note stating Thecla's name was originally written at the end of the manuscript, but lost through ill-usage.

The Codex consists of 773 sheets of goatskin measuring 12⅝ by 10⅜ inches, and contains the Old and New Testaments, and the earliest records of the



THE ALEXANDRIAN CODEX
One of the Oldest Bible Records Extant

Clementine Epistles. Ten leaves from the Old Testament (one containing I Kings, and 9 from Psalms), and 25 from the New Testament are missing.

The first transcript of the old manuscript was attempted by Patrick Young of the Royal Library shortly after its arrival in England, but not published until 1657, when it appeared in Walton's great Polyglot Bible. In 1812 a facsimile was produced of the Psalter and in 1909, a splendid photographic facsimile reproduction of the entire manuscript, including the Clementine Epistles, was made by the British Museum.

One of the Sarcophagi in the Metropolitan Museum

The Lindisfarne Gospels

First English Version Wonder of Illumination

Holy Island, on the bleak Northumberland coast of England, contributes an interesting page of history, mystery and tradition to Bible annals. For the English-speaking nations of the world this little island, exposed to the severe wintry blasts of the North Sea, has given a rare jewel that is without a rival. For here originated the far-famed Lindisfarne Gospels, not alone the earlist English version, but also regarded as the noblest example of medieval Scriptural illumination in existence. When the Celtic intellectual thought was in the ascendent, and Irish monks were spreading their teachings, a colony of these religious students and scribes built a monastery on the island of Lindisfarne. Just when this happened, and its exact location, is not known. But several centuries flew by when the chanting songs and tranquil walks of these monks were rudely shocked by the keels of the Danish invaders grating on the sands. So swift and relentless were the ravages of these fierce sea rovers during the ninth and tenth centuries that the monks were forced to abandon their home and were driven inland. Ruthlessly their monastery was plundered and destroyed and today only ruins remain to mark their ecclesiastical labors. Yet the precious manuscript, unsurpassed in the beauty and loveliness of its art, remains as a priceless illustration of how these holy men inspired by the Bible did not hesitate to devote years of their life to the adornment of a single volume.

Story of a Miserable and Unworthy Priest

It is thought that the first mission on Lindisfarne was established by Bishop Aidan about the year 635. It appears to have had stormy sessions. So much so that many of the Irish monks soon departed. The illustrious Saint Cuthbert became prior at Lindisfarne and was consecrated Bishop in that monastery in 685. Not long after this, probably about the year 700, work on the manuscript started. Eric George Miller, Assistant in the Department of Manuscripts at the British Museum, in his splendid book on the Lindisfarne Gospels, states that all contemporary evidence as to the date and place of origin of the manuscript, and the persons who created it, has been lost, with the original binding, if it ever existed. All knowledge rests on the colophon added some two hundred and fifty years later by the glossator Aldred, who writing at a time when the English language was in itself in the making, penned the following lines in the sacred book:

> "Eadfrith, Bishop of Lindisfarne, wrote this book, at the first. in honour of God and St. Cuthbert and all the saints in common who are on the island. And Aethelwald, Bishop of Lindisfarne, bound it on the outside and covered it as he was well able to do. And Billfrith, the anchorite, wrought the ornaments upon the outside and adorned it, with unalloyed metal gilded over with gold and gems and also with silver. And Aldred, an unworthy and most miserable priest, with the help of God and St. Cuthbert, wrote an English gloss above, and obtained for himself a home with the three parts; Matthew's part for God and St. Cuthbert; Mark's part for the bishop and Luke's for the community, paying in addition, eight 'ores' of silver for his admission. And St. John's part for himself, namely for the good of his soul, and has offered to God and St. Cuthbert four 'ores' of silver besides; that he may receive admission in Heaven through God's mercy, and have happiness and peace upon earth, promotion and honour, wisdom and prudence, through the merits of St. Cuthbert. Eadfrith, Aethelwald, Billfrith, Aldred, made or adorned this Gospel Book for God and Cuthbert."

THE WONDERFUL LINDISFARNE GOSPELS
Showing How the Monk Aldred Wrote the First Known English Glossary

Lost in the Sea

Accordingly Aldred far ante-dates Wycliffe or Tyndale with an English glossary of the Scripture. At Lindisfarne the Gospels must have remained until removed with the body of St. Cuthbert to escape the heathen Danes about the year 875. Symeon of Durham writing early in the twelfth century describes the attempted journey back to Ireland, with the legend of how the ship during a storm rolled so badly that "the Gospels, adorned with gold and precious stones, fell overboard and sank into the depths of the sea." Prostrating themselves before the feet of the sacred body, they returned to the shore, and one of them in a vision was bade to seek for the manuscript when the tide was low. Accordingly they go to the sea and find that it has retired much further than usual, and "after walking three miles or more, find the sacred manuscript of the Gospels itself, exhibiting all its outer splendour of jewels and gold and all the beauty of its pages and writing within, as though it had never been troubled by water. Further the above-mentioned book is preserved to this day in this church (of Durham) which is honoured by the possession of the holy father's body, and, as we said before, no sign of damage by water is visible in it. And this is believed to be due to the merits of St. Cuthbert himself, and of those who made the book, namely, Bishop Eadfrith of holy memory, who wrote it with his own hand in honour of the blessed Cuthbert, and the venerable Aethelwald, his successor, who caused it to be adorned with gold and precious stones, and St. Billfrith, the anchorite, who obeying with skilled hands the wishes of his superior, achieved an excellent work. For he excelled in the goldsmith's art."

The book may have remained at Durham until about 1380, although any further definite record

cannot be traced. It turned up in the hands of Robert Bowyer, Keeper of the Records in the Tower for King James, and later passed to the library of Sir Robert Cotton, with its jewelled cover missing, and from there to the British Museum, where it now reposes.

The Lindisfarne Gospels, with the interlinear gloss by Aldred, is the earliest English version of the Gospels in existence. It consists of 258 leaves of carefully prepared vellum. Not only is the text important as establishing a standard form in calligraphy that has left its imprint in lettering to the present time, but has also in its lavish decoration presented a quiet beauty and charm that is strangely at variance with the era of ignorance during which it was produced. In this respect it is surrounded with the romance of the Irish scholars who were foremost in the efforts to build up and preserve a seat of learning on the Western frontier and journey so often to Rome for manuscripts. Like so many great works it was never entirely completed, some of the decorations being still

RUINS OF LINDISFARNE ABBEY

unfinished, although the reasons for the interruption remain enshrouded in darkness.

The following is the translation of the Lord's Prayer as rendered by the priest Aldred in his gloss of these wonderful Gospels:

"Fader uren thu arth in heofnum sie gehalgud noma thin; to cymeth ric thin; sie willo thin suaels inheofne & in eortho; hlaf usenne ofer wistlic sel us todaeg; & forgef us scylda usna suae uae forgeofon scyldgum usum; & ne inlaed usih in costunge uh gefrig usich from yfle".

Entombing of Nuns Alive

Did this actually happen at beautiful Lindisfarne? Tradition asserts it was a terrible punishment inflicted on those who did not keep the faith. Sir Walter Scott pictures the ancient monastery on the Holy Isle as the convent scene in Marmion.

In Saxon strength that Abbey frowned,
With massive arches broad and round.

In this beautiful poem Scott describes deep down in the penitential vaults the trial of a nun and a priest brought to Lindisfarne for broken vows. And in footnotes refers to the awful practice of encasing alive the guilty in a narrow niche of the massive walls which were at once and forever sealed up with stone:

"Sad was the voyage to the dame;
Summoned to Lindisfarne she came,
There with Saint Cuthbert's Abbot old,
And Tynemouths Prioress to hold
A chapter of Saint Benedict,
For inquisition stern and strict,
On two apostates from the faith,
And, if need were, to doom to death."

RELIGIOUS WRITINGS OF A THOUSAND YEARS

An Old Fragment Once Used as a Book Cover

A Ninth Century Fragment

If books could speak they would often have occasion to remonstrate for neglect and abuse. And more mortifying still, to record how by wanton and vandal they have been cut up and destroyed. Not any of the original manuscript records have survived, but have fallen a prey to such thoughtlessness. The leaves of one of the oldest Bible manuscripts when first discovered were being used by monks for lighting tapers, and the ancient manuscripts employed in making the Complutensian Polyglot were for a long time discarded and then sold to be used in the manufacture of fireworks.

The example shown herewith is a paleographic fragment of Homiletic writing, consisting of several leaves of vellum from an old Latin lectionary of the 9th century. The writing is in narrow columns resembling in style the Herculanean papyrus and the ancient scrolls in general. The leaves have been used as book covers, a common practice, and the title on the back of one reads: Hugolinus et Diarium Os **** (Ostienses) relating to Pope Gregory IX, bishop of Ostea, about 1240. The codex may have been originally produced at Ostia and remained there until cut up for book covers.

These old Biblical manuscripts date back to probably the year 850, and perhaps even earlier, and furnish an excellent idea of the character of religious thought and teaching of that period, now more than one thousand years ago. The following are a few extracts from the old fragments:

> The good shepard contrary to those who unduly usurp the name of the shepard because they are not good. About them the Lord says very well: "All those who came before me until now were robbers and thieves." However there were good shepards, thus

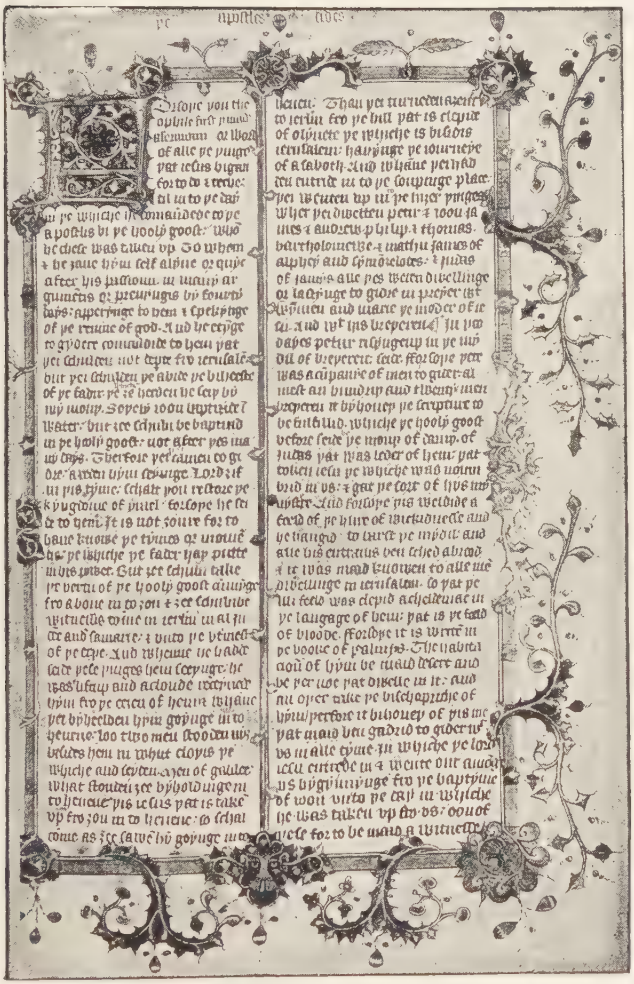
was Peter to whom Christ said: "If you love me, feed my sheep," and a second time: "You are the shepard of the sheep." ***** Indeed, how much the good shepard must love the sheep entrusted to him, the Lord expressed by saying: "The good shepard gives his life for his sheep." He himself did what he advised to do. What he taught by word he showed by example. He was the first to give his life for his sheep, showing the good shepards, that if it is necessary they must not be afraid to give their life for the sheep which have been entrusted to them. *****

Early Bible Restriction

As early as 1408 the Provincial Council at Oxford, England, took steps to prohibit the translation of the Bible into the English language, adopting the following as a part of their constitution:

The Holy Scripture not to be translated into the vulgar tongue, nor a translation to be expounded, until it shall have been duly examined, under pain of excommunication and the stigma of heresy.

"Moreover, it is a perilous thing, as the Blessed Jerome testifies, to translate the text of Holy Scripture from one idiom into another, inasmuch as in the translations themselves it is no easy matter to keep the same meaning in all cases, like as the Blessed Jerome, albeit inspired, confesses that he often went astray in this respect. We therefore enact and ordain that no one henceforth on his own authority translate any text of Holy Scripture into the English or other language, by way of a book, pamphlet, or tract, and that no book, pamphlet, or tract of this kind be read, either already recently composed in the time of said John Wyclif, or since then, or that may in future be composed, in part or in whole, publicly or privily, under pain of the greater excommunication, until the translation itself shall have been approved by the diocesan of the place or if need be by a provincial council. Whoever shall do the contrary to be punished in like manner as a supporter of heresy and error."



A PAGE OF WYCLIFFE'S BIBLE
From Copy in British Museum

Lifting the Veil of Ignorance

Printed Bibles Appear in the World

The Fifteenth Century Bibles may well be considered the foundation stones on which the entire structure of all other printed books stand. The hour the first sheet was pulled from the press a new destiny for the Scriptures beckoned. Prior to that time Bibles had been produced only in manuscript form. Each volume represented almost years of patient toil, the work of monks and religious scribes who labored unceasingly with a meticulous care that has caused these old manuscripts to be now regarded as among the marvels of the monastic age. The process also was as costly as it was tedious. But with the introduction of printing the illumination of all people with the light of Scripture spread with an impulse no power was to deny. The veil of ignorance was lifted, and the exclusive monastic control of Bible teaching forever ended.

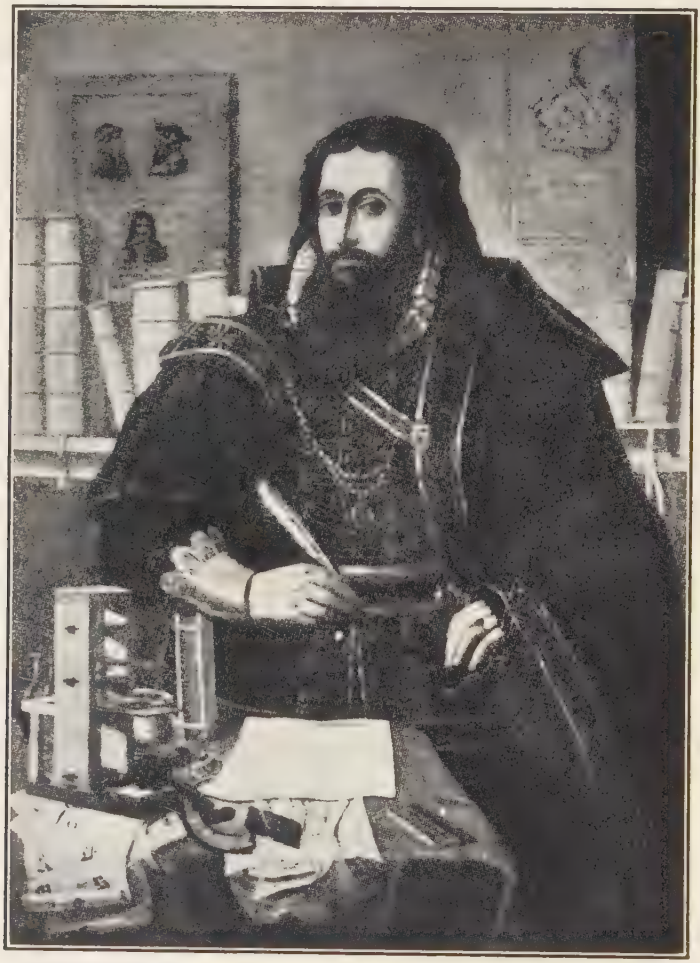
For the real story of printed Bibles one must start with those famous editions produced before the year 1500. They are justly revered as the most treasured classics of Incunabula. About these earliest of books cluster all the mysteries surrounding the invention of the art of printing, with all the trials, disappointments and romance that followed the footsteps of those who were to launch the initial efforts at book making. At first the Bibles were in Latin, but later editions in German, French and Italian followed. From a commercial viewpoint it is difficult to comprehend how the earliest of printers had the courage to first attempt such a large and costly book as the Bible. But it is evident that the grade of illiteracy was still very low,

and the demand for books came from scholars and other men of learning chiefly identified with the church.

At first all printed Bibles were of ponderous size. All Latin Bibles printed before 1475 were of large folio dimensions. The first quarto appeared in 1475 from the press of John Peter de Ferratis at Placenza, and in 1491 the first small size Bible was issued, later known as the first Poorman's Bible.

FIRST PRINTED PICTURE OF PRINTING OFFICE

Press of Jodocus Badius, Paris 1513



JOHANN GUTENBERG
Oil Painting of Famous Printer Presented to Congressional Library by Gabriel Wells

The Gutenberg Bible

First Printed Bible in the World

THE world owes a large debt of gratitude to the German city of Mainz. Here originated the art of printing that was to enlighten humanity. From this ancient town with its old cathedral and little shops, came the first printed Bible—a priceless endowment of which there is no parallel. Therefore it should be with a sense of reverence that one handles or even looks upon the Gutenberg Bible. A towering monument for civilization, this precious volume stands for all time as the first printed Bible in the world. The Bible was printed by Johann Gutenberg at Mainz, or Mayence, Germany, and completed not later than August 15, 1456. The book mystifies and fascinates. It strikes its roots back to the cradle of printing, and oddly enough, there comes down to posterity with it a spice of romance and controversy that has aided in the establishment of its authenticity.

According to old Strassburg stories Gutenberg was gay and plausible, as well as inventive. He had dreams of printing from movable type. It appears he lacked funds and the records show he borrowed much money. He had among several supporters to his experiments a young lady of noble family. She was known as Ennel von der Iserin Thuere, and because of the feudal family castle on the heights of the Rhine, was sometimes referred to as "Anne of the Iron Door." It is probable he counseled with her, and it is intimated that the lady advanced him money. But it seems that young Gutenberg was more tardy in his love affairs than in his ambitions as a printer, and

the records show the lady was compelled to resort to the law courts to induce him to keep his promise to marry her. It was a lady who tradition asserts wrote the Alexandrian Codex, so too a woman may have been the inspiration of the first printed Bible.

The Gutenberg Bible was in Latin, and follows the Vulgate translation. It is a magnificent piece of work, large folio size and well printed on fine paper by the use of large metal types. It is probable that the design of the Gothic characters was an imitation of the lettering by hand on the old manuscripts. The Bible contained six hundred and forty-one unnumbered leaves and was without any information as to the date, or place of printing. It had no title page or colophon. The text was not divided into verses, and the only distinction marking the separate books and chapters were large initial letters. It is believed this celebrated book was from four to five years in the making. The process was a slow one, as only one page was printed at a time. There are 42 lines to the column. It is said that the long drawn out undertaking was chiefly responsible for the financial difficulties of Gutenberg that followed. Gutenberg died in 1468.

The Gutenberg Bible is of great scarcity, although forty-two copies are extant but only twenty-five are perfect copies, of which nine copies are in America. It is thought that the total number originally printed did not exceed 210. The first copy to be imported to America was purchased by James Lenox of New York in 1847 and is now in the New York Public Library. In fact with but few exceptions all known copies now repose in public institutions.

Original pages of this precious volume extracted from the genuine copy of the Gutenberg Bible broken up into parts by Gabriel Wells of New York may be secured. Wells bought his copy at the sale of the library of Lord Curzon. Before 1832 it had reposed for a long time in the public library at Munich. They are most interesting as specimens of the earliest print-

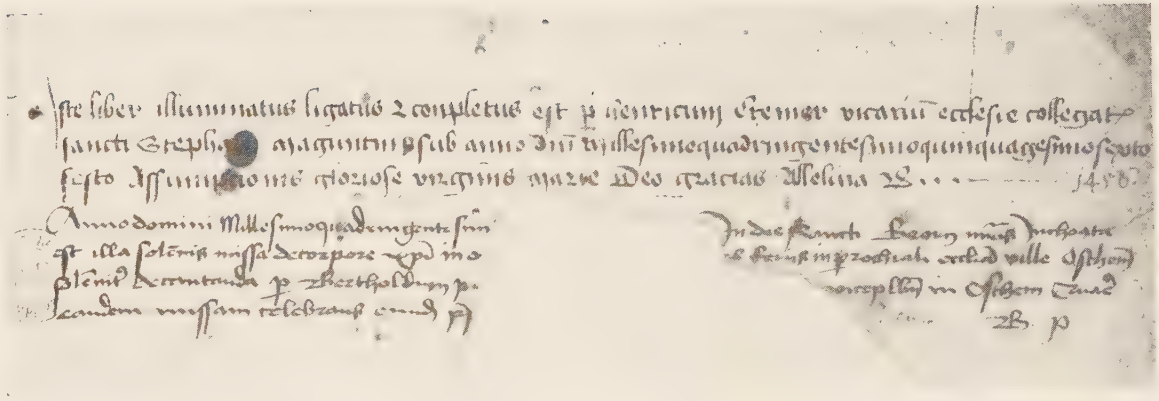
GUTENBERG CASTLE ON THE RHINE

Tradition Asserts it Was the Home of the Mother of Gutenberg

ing extant, and may be properly prized among the treasures of any book collection.

Dr. Paul Schwenke of Germany, whose scholarly researches regarding this wonderful Bible have been superbly printed, shows that the book was printed in ten sections on six presses. There are forty-two lines to the column, but some of the earlier pages contain only forty lines.

What would we have done without those rubricators? Our earliest of books had the large capital letters at the opening of each chapter painted in by hand. Ofttimes a single copy would contain one or two thousand hand-painted letters in red or blue. It must have been a laborious piece of work, and was necessary for each book. Doubtless the rubricator was quite human, and when he had finished his long task, with a sigh of relief would paint his name, and the date he completed the lettering.



RUBRICATOR'S NOTE IN GUTENBERG BIBLE IN BIBLIOTHEQUE NATIONALE

It was this note that definitely established the date of issue. The note reads: "This book was illuminated, bound and completed by Henry Cremer, vicar of the collegiate church of St. Stephens of Maguntum (Mainz) in the year of our Lord one thousand, four hundred and fifty-six, on the Feast of the Ascension of the Glorious Virgin Mary. Thank the Lord. Alleluia."

From this source it has been possible to determine the date of the Gutenberg Bible, and other books issued before the practice of inserting the name of the printer and date of publication.

It was the rubicator's note in the copy of the Gutenberg Bible in the library of Cardinal Mazarin of Paris that definitely established its date of publication. For this reason the Bible was often known as the Mazarin Bible.

The note reads: This book was illuminated, bound and completed by Henry Cremer, vicar of the collegiate church of St. Stephens of Maguntum (Mainz) in the year of our Lord one thousand, four hundred and fifty-six, on the Feast of the Ascension of the Glorious Virgin Mary. Thank the Lord. Alleluia.

During February, 1926, a copy of the Gutenberg Bible was sold at public auction in New York for $106,000, the highest price at that time ever paid for a single book. The Bible was known as the "Melk" Bible because of its possession by the Benedictine monastery at Melk, Austria. It was purchased by A. S. W. Rosenbach, of Philadelphia. Later this copy of this truly historic book was purchased by Mrs. Edward S. Harkness and presented to Yale University Library. The price paid for it was $120,000, and by her great beneficence Yale secures one of the last copies it will be possible to obtain at any price.

Philadelphia can find pride in the fact that one copy of this grandest of books is in the library of Joseph Widener in this city, and that Dr. Rosenbach, the eminent book and art patron-dealer, has bought and sold four copies of the Gutenberg Bible. In his book "Books and Bidders," he states that "more than $1,000,000 will some day be a reasonable price for it."

During the month of March, 1926, eight leaves of the Gutenberg Bible, containing the entire book of St. Paul's Epistle to the Romans, were sold in New York at public auction for $1,750, or $218 per page. It came from the library of Mrs. Hanna M. Standish, of

Bethlehem, Pa. On January 23d, 1928, a single leaf of the Gutenberg Bible was sold at auction in the Anderson Galleries, New York, for $310. At the Jerome Kern sale at the Anderson Galleries during January, 1929, a single leaf was sold at auction for $650.

To possess something from the Gutenberg Bible, the first printed Bible in the history of the world, seems to be the logical starting point of any collection of Bibles, and I was thrilled when I first handled a copy of an original printed page and longed to possess one. Happily it is now possible to obtain such veritable treasures.

The citizens of Mainz to commemorate the achievement of Gutenberg erected a handsome statue as a tribute to him. It was designed by Thorwaldsen.

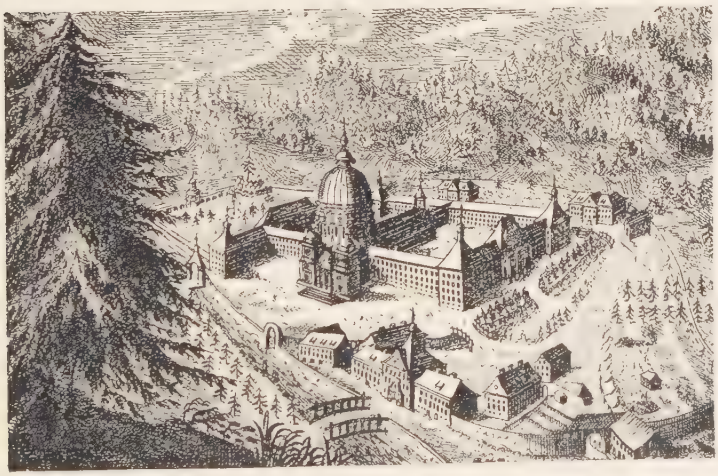
The Vollbehr Copy

One of the most famous of all known copies of the Gutenberg Bible is that purchased during September, 1926, by Otto H. F. Vollbehr of Berlin, Germany, at a cost of $275,000. It was only after long continued negotiations that Dr. Vollbehr was able to secure this great treasure. Added to the cost the commissions, taxes, etc., increased the total cost to $305,000, thus establishing a record price and making this particular copy of the Gutenberg Bible the most costly book in the world. It is one of the 12 known copies printed on vellum, and is especially noteworthy because in perfect condition, all but three of the vellum copies lacking some pages.

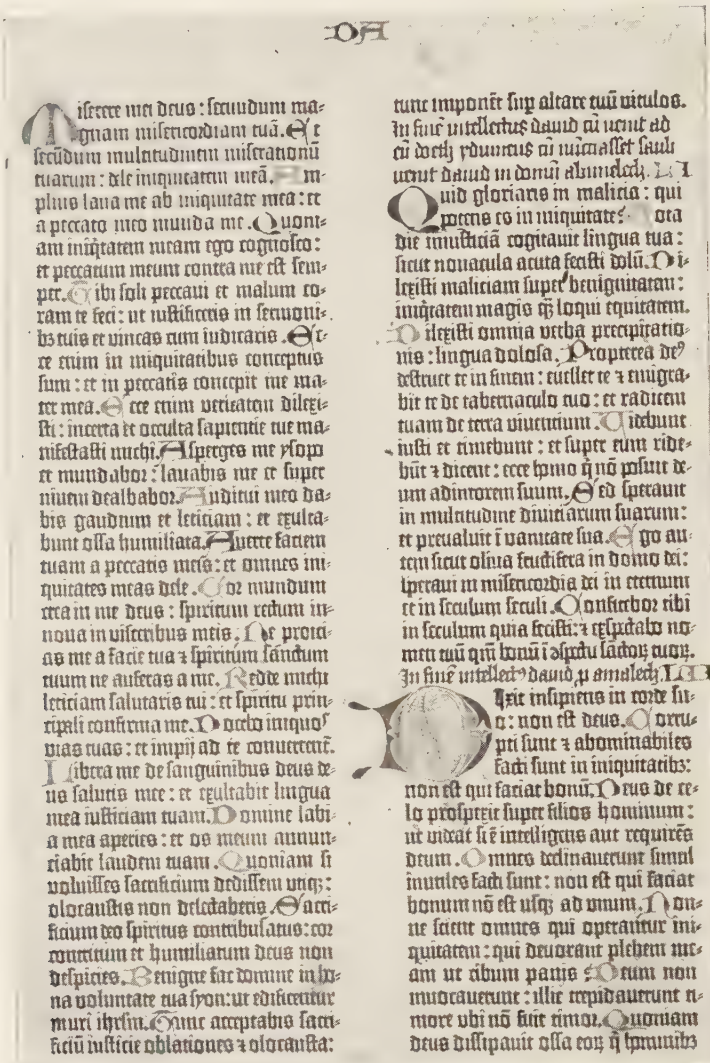
The story of the Vollbehr copy of the Gutenberg Bible is entrancing. This copy has a pedigree like a scion of nobility, as it really is. It is truly the aristocrat of the book world. Long ago it is thought to have been one of the identical volumes sold by Fust in Paris as manuscript.

Sometime about the year 1750 a librarian named Schellhorn in Memmingen in Suabia unearthed in that town a copy of the Pfister Bible, and the discussion it precipitated led to the discovery of the vellum copy of the Gutenberg Bible in the quaint old abbey of Saint Blasius, located in the Black Forest not far away. Schellhorn and Abbot Martin Gerbert of St. Blasius pondered over their two treasures, and in 1765 from the little press in the monastery printed a description of the two old Bibles.

The next important incident to be recorded was its narrow escape from destruction. A disastrous fire broke out in the old monastery on July 23rd, 1769, and all the old buildings including the library were completely destroyed. Some of the most precious manuscripts, and this old copy of the Bible, were fortunately saved by the zealous efforts of the monks, but only at the risk of their lives, as the conflagration in the old buildings, built entirely of wood, spread with great rapidity.



ST. BLASIUS ABBEY IN THE BLACK FOREST
Where the Vollbehr Bible Was Preserved for Years



PAGE FROM GUTENBERG BIBLE
Printing Completed in the Year 1456

A new monastery arose on the ruins, and the Gutenberg Bible again shone forth as its brightest gem. It became an object of pilgrimage, and a subject of a special article by Prof. Heinrich Sanders in 1781, and in 1783 Georg Wilheim Zapf in his book of travels describes his visit to St. Blasius, and the famous Bible. About the same time another noted writer, Friedrich Nicolai, made a special journey through the Black Forest to see the book, and in 1783 published an account of the same.

The ravages of Napoleon's invading army turned a new page of history, and the monks of the famous old monastery had to flee, carrying with them some of their most prized treasures. Their first hiding place was in Switzerland, and later crossed to the abbey on Mount Pyrhn in Austria, remaining there until 1809, when they took up their abode in the Benedictine abbey of St. Paul in the valley of the Lavant in Carinthia. During all of these travels they had preserved the famous Bible, at last safely lodged in the library of the cloister.

In the first printed account of this book by Martin Gerbert, the Abbot of St. Blasius, from the press of the monastery, the Bible is described as follows:

> "Our St. Blasius treasury of books contains the oldest printed Bible in Latin in three complete volumes, whereas Memmingen has but two volumes, incomplete. Our Bible has no title page and in its letters and words is full of abbreviations, wherefore it is difficult to proceed in the reading of it, unless one is an adept in this manner of reading. One does not find any double sounding letters, whereas frequently two or three letters are thus combined that they look like a single one. The first letters of each book and chapter are not printed, but are painted in diverse colors by a painter, and the marks of differentiation between the words are everywhere added in red cinobar. On the upper margin the names of the books are written in with a pen dipped in cinobar, but differentiated with blue color. The numbers of the pages are lacking, likewise at the bottom any indication of the syllable to come. Except the double and single points, which sometimes occur at a wrong place, and the question mark, which likewise is not always at a right place, there are no other punctuation marks. At the end of the lines, where words

must be separated, the division is indicated by two little parallel lines, as we do nowadays in our writing, and these little double lines extend beyond the words, so that one can find them on the blank margin. Over the vowel i in our oldest books they used to put the sharp accent of the Greeks, but in this Bible everywhere the upper part of a little halfmoon takes its place. Since this is not to be remarked in others, this is to be accounted a peculiarity of our Bible, differentiating it from others. The spelling smacks strongly of the rough manners of early times. Thus we find the spellings "michi" for mihi, "nichil" for nihil, "ortus" for hortus, "ymnus" for hymnus and "olocaustum" for holocaustum. Our Bible is printed on parchment. Schelhorn's on paper. His edition counts on every page (sic) but 38 lines, whereas ours has 40 in the preface of S. Hieronymus and on the first page of the First Book of Moses; has but 41 on the next page of the same leaf; and further 42 lines . . . In regard to our Bible, we do not venture to determine whether it was printed from movable or immovable types. If the former, as pointed out by Schelhorn, we are drawn into a learned controversy, whether his or our edition is to be regarded as the first. If the latter, we leave it to those, who love such studies, to determine what is to be thought of the origin of this rarest of Bible editions."

Gutenberg was born at Mainz in 1398, and his father's name was Gaensfleisch, but the son adopted the name of his mother, who was of the family of Gutenberg with an ancient castle on the Rhine. The family moved to Strassburg, where Gutenberg grew to manhood, and engaged in business. His first type experiments appear to have been carried on in that town, where he is mentioned in the records as late as 1444. He was back in Mainz by October, 1448, for he is recorded in the law courts in an action for a debt of 150 guilders from one Arnold Gelthus.

Next he started to borrow funds from Johann Fust, until that crafty goldsmith had advanced him in all 2062 guilders. Fust became a partner in the printing venture, and later forced Gutenberg out. In some records he shares with Gutenberg the glory of the great invention. It is probable that the printing of the Gutenberg Bible was started in the summer of

1450, and finished during the year 1456, and that part of the time Fust was associated with him.

After the dissolution of the firm Gutenberg again engaged in the printing business at Mainz, one of his later books being the Catholicon. He died and was buried at Mainz, but Strassburg as a tribute to his memory has erected in the city square a handsome statue of this first printer.

The Mentelin Bible

First Bible in Any Modern Tongue

Conspicuous in the triumvirate of first printers was Johannes Mentelin of the quaint and picturesque town of Strassburg. He produced a fine copy of the Bible in Latin as early as 1460, and later gave to the world the first Bible printed in any modern language. It has now been satisfactorily established that his Bible in German was printed not later than the year 1466. A rubricator's note in Latin states the book was printed by Johann Mentelin in 1466.

Mentelin's German Bible is one of the greatest rarity. Only one copy has been located among the libraries of the United States, and after a most careful search it has been estimated that there cannot be more than fifteen copies in existence. A copy recently offered for sale by Karl Hiersemann in Germany for $14,500 is said to be the first to be offered for sale since the Earl of Crawford copy in 1887.

This first German Bible was printed in large folio size, without any indication of place, printer's name or date. It was printed in black letter on heavy white paper with two columns to the page, and 61 lines to the column. There are 406 leaves to the book.

Mentelin was originally a notary and writer in gold. He died in 1478. His daughter married Adolf Rusch, the "Singular R-Printer," who seems to have succeeded him in business.

Dilexi: quoniam Alleluia
exaudiet dñs vocē orationis mee Quia inclinauit aurem suam mihi: et in
diebus meis inuocabo Circūdederunt me dolores mortis:
et pericula inferni inuenerunt
me Tribulationem et dolorē
inueni: et nomen dñi inuocaui Odñe libera aiam meā: misericors dñs et iustus: et deus noster miseretē Custodiens parvulos dñs: humiliatus sum et liberauit me Conuertere aia mea
a in requiem tuā: qa dñs benefecit tibi Quia eripuit aiam meā de morte: oculos meos a lacrimis: pedes meos a lapsu Placebo dño: in regione viuorum
Alleluia Alleluia

FINE BOLD GOTHIC TYPE OF BAMBERG BIBLE
No Copy of This Bible in America

The Bamberg Bible

The Rival of Gutenberg

A fragment of the Bamberg Bible discovered as composing part of the cover of an ancient book in the old Abbey of St. Michael at Bamberg furnished the best clue to the date of this interesting Bible, the origin of which is still more or less obscure. The old leaf bears the date of March 21, 1460.

For a long time eminent authorities have held that the Bamberg Bible was entitled to rank as the first printed Bible, but it has now been conclusively established that Gutenberg cannot be displaced and the Bamberg Bible stands forth as the second printed Scripture of the world. Albrecht Pfister, who produced the Bible, was thought to have been one of the working men from Gutenberg's shop.

This Bible is considerably more scarce than the famous work of Gutenberg. Only a few copies are known, and nearly all imperfect. The size and rude character of the type has suggested that they may have been hand cut from wood, but this point is uncertain.

The Bamberg Bible was printed with unusually large type, a full page having only 36 lines. It is the rarest of all early Bibles. There is no record of any sale of this Bible within the last 100 years, and should a copy turn up now it would certainly bring a price as large as the Gutenberg Bible. In all of the foremost book collections of this country can be found no copy of this famous Bible.

Jebaar qz & helisua et eliphaleth & noge et
naphec et iaphie necnō elisama. et eliade
et eliphaleg nouē. Pēs hīj filij dauid absq;
filijs concubinarū: habuerūtq; sororē thamar. Filius autē salomonis roboām: cuius
abia filius genuit asa. De hoc qz natus est
iosaphat prīorem: q̄ ioram genuit oziam:
ex quo ortus est ioas: et huius amasias filius genuit azariam. Porro azarie filius io-
athan pcreauit achaz prēz ezechie: de quo
natus est manasses: sed & manasses genuit
āmon prēm iosie. Filij aūt iosie fuerūt: primogenitus iohānan. secūs ioakim. tertius sedechias. quartus sellum. De ioakim natus ē
iechonias & sedechias. Filij iechonie fuerūt
asir salathiel. melchiraz. phadaia sennesser.
et iecemia. sama & nadabia. De phadaia orti sūt zorobabel & semmei. Porro zorobabel genuit
mosollā ananiam & salomith. sororē eorum:
asabam qz & ohol et barachiam. et asadiam.
iosabesed quīq;. Filius autē ananie phaltias prīncipis: cuius filius raphaia. Huius
qz filius arnan: de quo natus est obdia. cuius filius fuit sechemias. Filius sechemie semeia: cuius filij atrus & thetra & & baria. et naari

TYPE OF THE FUST AND SCHOEFFER BIBLE, 1462
Printed by the Successors of Gutenberg

Fust and Schoeffer Bible

First Bible With Date, Name of Printer and Place of Printing

Faust—with mocking laugh—seems Satan incarnate. Indeed romance, if any, associated with the Fust and Schoeffer Bible must have been of the mercenary type. The story of this book strangely combines greed, love and most weird of all witchcraft. It marks the eclipse of the genius of Gutenberg that just as today so often pales for want of means with the ascendancy of capital that well nigh steals its glory. Incidentally it records that the cleverness of young Peter Schoeffer, one of Gutenberg's brightest workmen, so impressed the wealthy goldsmith Johann Fust that he gave him his daughter Christine in marriage. Schoeffer justly deserves an honored mark as he supplemented Gutenberg's work.

According to accounts that come filtering down from the past modern business has few troubles that were not experienced by early Bible publishers. Of these Gutenberg was no exception. Following shortly after the celebrated Gutenberg Bible another important edition printed by Johann Fust and Peter Schoeffer appears on the market. Gutenberg failed in business and Fust the money-lender seized his type and presses. At any rate it is known that Gutenberg borrowed money from Fust to carry on the work. In 1450 the records show that Johann Fust advanced him 800 guilders, and again in 1452 had to come forward with

another 800 guilders to prevent collapse, and during November, 1456, Fust instituted legal proceedings, and later the money-lender took possession of the plant. This occurred just about the time the famous Bible had been completed. In fact, it is thought that only one or two early editions had been printed when through foreclosure proceedings Fust and Schoeffer took over the establishment and set up in business as printers. Fortunately it is principally through the records in this case that Gutenberg has not been denied the place in the world's history to which he is so richly entitled.

It is also recorded that the perplexities and troubles of Gutenberg were not entirely escaped by Fust and Schoeffer. A few years later finds Fust in Paris, where he disposed of a large number of his Bibles as manuscripts, the printing art being then unknown in France. His books created universal astonishment and finally led the ignorant and superstitious to regard him as a magician. The red ink of the books was declared the blood of the Devil, and Fust was arrested and cast into prison and narrowly escaped the fate of those adjudged guilty of witchcraft. It is said he fell a victim to the plague that raged in Paris in 1466.

The Fust and Schoeffer Bible which bears the date of 1462 is the first Bible ever printed with any date, name of printer and place of printing. It is also of large folio size, measuring 11 x 15½ inches. This Bible contains 481 leaves and is often divided into two volumes. There are 48 lines to the page.

The colophon, with the well-known printer's device printed in red, the first ever used by any printer, translated into English states: "This present work was completed, and that to the honor of God, in the industrious city of Meyence by John Fust, citizen, and Peter Schoeffer of Gernsheim, clerk (in minor orders) of the same diocese. In the year of the incarnation of our Lord MCCCCLXII. On the vigil of the assumption of the glorious Virgin Mary."

Three kinds of paper were used in printing the Fust and Schoeffer Bible. One with a water-mark of a bull's head; one with a bull entire, and the third with two keys.

A copy of the Peter Schoeffer Bible was sold during July, 1923, in London for $24,000. Another copy has recently been offered for sale by Karl W. Hiersemann of Leipzig, printed on vellum but lacking 26 pages, for $34,500.

Whatever may have been the evil genius of Faust (sometimes Faust or Faustus) or however justly merited his bad name, it is certain that Faust has since become universally recognized as a synonym for the Devil. In legend, drama and opera the malevolent

JOHANN FUST
From Painting by Rembrandt

character of Faust has inspired playwright and composer. That he actually had during his life time the reputation of a wizard and sorcerer many early printed accounts assert. By ways dark, secretive, cunning and mysterious this man Faust, who had so much to do with the production and sale of so glorious a book as the first printed Bible, appears to have left for posterity the story of an inglorious end. On the other hand it is maintained by some historians that the sinister tales enshrouding the name of Faust are a malicious libel, and have origin in the exasperation of monks and scribes, who deprived of work by the printed page, have thus vented wrath on the man who was the conspicuous figure in disposing of the first Bibles.

Peter Schoeffer is entitled to a conspicuous place as the first of a class of master printers, to which exalted rank but comparatively few have attained even to the present time. First a type cutter, he was creative and inventive and in addition to the dating of his publications was the first to introduce color printing. As far back as 1457 Fust and Schoeffer printed a copy of the Psalter with the date of printing. It is the first printed book with a date.

Pñs hoc opuſculuz fiñtū ac cōpletū·et ad
euſebiaz dei induſtrie in cuitate Maguntiñ
per Johannē fuſt ciuē·et Petrū ſchoiffher de
gernſhеym clericū diotef ciuſdez eſt conſū-
matū. Anno incarnacōis dñice·M·cccc·lxxj·
In vigilia aſſumpcōis gloſe virginis marie.

COLOPHON OF FIRST DATED BIBLE
With Famous Device of Fust and Schoeffer

First Cologne Bible

One of the Earliest Bibles of Greatest Scarcity

WHENEVER I look at this aged Bible I picture in my mind the old monasteries of a bygone age, with the winding procession of monks slowly chanting songs, studying in quiet cloisters, working in nearby fields, or sounding from the belfry the Angelus. This Bible is a product of such a scene. In fact this was not an uncommon practice, as many of the books produced during the quarter of a century following Gutenberg's great gift, were either printed at monasteries, or for the use of monks and others associated with them. This old Bible is unquestionably in the number of extant copies more rare than the famous Gutenberg Bible. It was printed by Conrad Winters de Homborch at Cologne, Germany. It is the oldest of the *Incunabula* books in possession of the author. Copinger, the celebrated authority on Fifteenth Century Bibles, assigns this book the early date of 1469. The famous Gutenberg Bible therefore exceeds it in age by less than fifteen years.

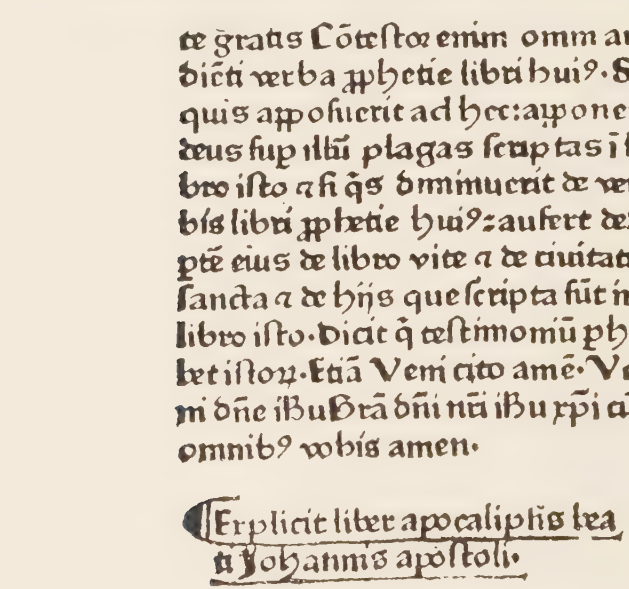
It is the first Bible printed at Cologne and is sometimes assigned to Ulrich Zell, an employee of Fust and Schoeffer, who installed his first press in the Monastery at Weidenback. Bernard Quaritch, a noted book authority of London, says, "Very few copies of this Bible are in existence. It appears unquestionable that the first Cologne edition of the Latin Bible is one of the rarest of early printed books."

This Bible which is of excessive rarity is still well preserved. The type is a short thick Gothic. The paper is of a stout thick white quality. The edition

was printed without numerals or signatures and has 683 leaves, 347 in Part I and 336 in Part II. There are 42 lines to the page, which measures 8 in. x 12¾.

Another feature that makes this old book interesting are the pin holes made by the printers. This was a most ancient custom. The earliest books were printed one page at a time and in order to have the type page register properly pins were used to hold the paper in place. At first eight or ten pins were used. Later four pins, and then only two pins, and not long after 1470 this practice was discontinued altogether. On the pages of some of the oldest books these pin holes are plainly discernible, and in this old Bible the pin holes can be clearly noted on almost every page.

In the collation some irregularities may be noted. In the first edition folio 239 verso (Vol. 2) has only 24


te gratis Cōteſtor enim omn au
dicti verba pphetie libri hui⁹. Si
quis apposuerit ad hec: apponet
deus sup illū plagas scriptas i li
bro isto. a si q̄s dimiuerit de ver
bis libri pphetie hui⁹: aufert de⁹
ptē eius de libro vite. a de ciuitate
sancta. a de his q̄ scripta sūt in
libro isto. Dicit q̄ testimoniū phi
bet isto. Etiā Veni cito amē. Ve
ni dñe iesu. Gra dñi nri iesu xpi cū
omnib⁹ vobis amen.

Explicit liber apocalipsis bea
ti Johannis apostoli.

CONCLUSION OF COLOGNE BIBLE
Showing Size and Style of Type

lines divided into two columns of 12 lines each. The last line column 2 is part of the 10th verse 17th chapter of St. Luke and is continued on the following page. This error is rectified in the second edition.

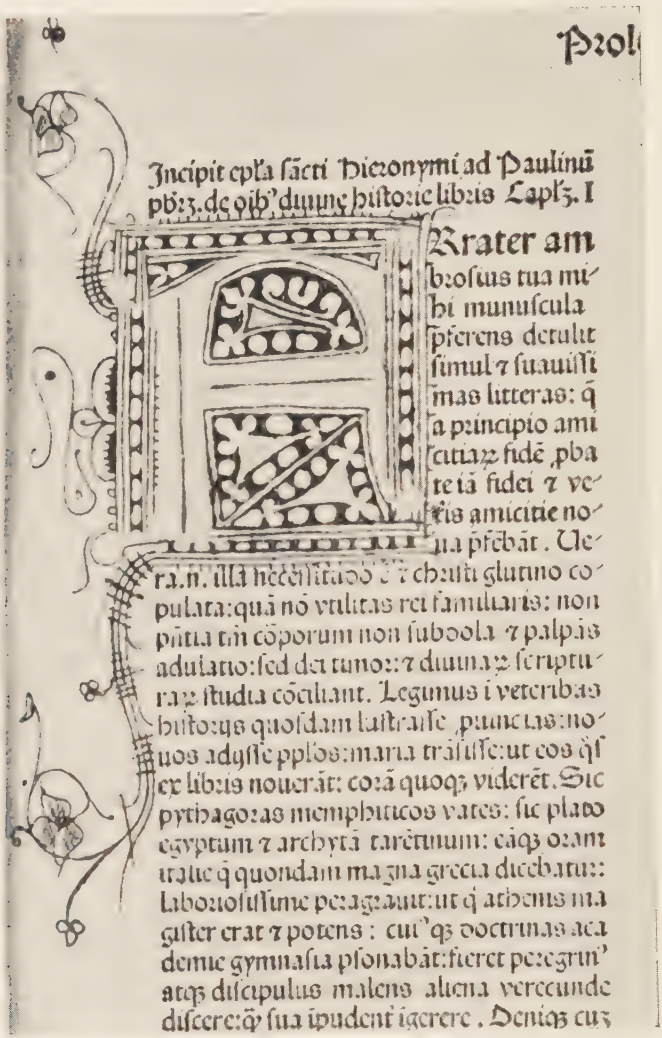
Among the few known copies of this book in existence are those in the:

Bibliotheque Nationale, Paris.
University of Strassburg.
Bodlein Library, England (imperfect copy).
University of Cambridge (second volume).

Perkins Library. Also a copy in the General Theological Seminary, New York, and the New York Library. With exception of the two copies referred to and the copy of the author there are no copies in the United States.

The copy in possession of the author was bought from Karl W. Hiersemann of Leipzig, Germany, who stated that there are no copies in Berlin or Leipzig and that it is not in the catalogue of the British Museum. To me it is interesting to try and visualize the long history of the book; where it has been all these centuries, who read it and what hands handled it.

I might here quote an incident that illustrates my interest in these old Bibles. One day in New York, before taking the afternoon train back to Philadelphia, I stopped in the New York Public Library to study some ancient records regarding the origin of this edition, and became so completely absorbed in my work that I was totally unconscious of the fleeting time. When I looked at my watch I was greatly startled to find that it was almost the hour of nine o'clock, and my home a hundred miles away.



Incipit epla sancti Hieronymi ad Paulinū
pbz. de oib' diuine historie libris Capl'z. I

Krater am
brosius tua mi
hi munuscula
pferens detulit
simul & suauissi
mas litteras: q̄
a principio ami
cicie & fidē ꝓba
te ētā fidei & ve
teris amicicie no
uā pfēbāt. Ue
ra.n. illā hēc ēt ītimāb' & charū glutino co
pulata: quā nō vtilitas rei familiaris: non
pūcia tūr cōporum non suboola & palpās
adulatio: sed dei timor: & diuina & scriptu
ra & studia cōciliant. Legimus i veteribus
hist'ys quosdam lustrasse ꝓuincias: no
uos adysse pplos: maria trāsisse: ut eos q̄s
ex libris nouerāt: coram quoq; viderēt. Sic
pythagoras memphiticos vates: sic plato
egyptum & archytā tarētinum: eaq; oram
italie q̄ quondam magna grecia dicebatur::
laboriosissime peregrinat: ut q̄ athenis ma
gister erat & potens: cui'q; doctrinas aca
demie gymnasia psonabāt: fieret peregrin'
atq; discipulus malens aliena verecunde
discere: q̄ sua ipudent ingerere. Denios cuz

Reproduced from Bible in New York Public Library
Showing Style of Type of Jenson Bible

Jenson Bible

Splendid Work of Famous Printer

Can we picture Venice during the last half of the Fifteenth Century? During those stirring years in the world's history, that famous city held its place in the sun. Venice was then the richest and most honored community in Europe, and excelled in the arts and sciences. Her merchants amassed fabulous fortunes, bringing to Europe the wealth of the Indies. Astounding maritime discoveries were also following in rapid succession.

It was in that atmosphere we find Nicolas Jenson, the Frenchman, who had journeyed to Venice to exploit the new process of printing. He was among the earliest printers of Italy, and quickly attracted attention by the exquisite beauty and superior quality of his work. He printed a copy of the Bible in Italian in 1471 and his first Bible in Latin in 1476.

Jenson was born about the year 1420, and by trade was not a printer but an engraver. He worked in the Paris Mint engraving coins, and was later made Mint Master at Tours. When Gutenberg's wonderful process became known Jenson journeyed to Mainz to investigate it at the suggestion of Charles VII. He had intended to return to Paris, but when the crafty and subtle Louis XI came on the throne Jenson changed his plans, and established himself at Venice, then a great center of art and commerce. Not only did the Jenson press excel in printing, but he cut some of the most beautiful type the world has ever known. His designs are still the admiration of modern type founders. The earliest type had followed somewhat too closely the hand-written characters of the scribes. Perhaps that was most natural, but Jenson was bold

enough to standardize his lettering with a handsome design that while it departed from the old style, approached too near perfection for the quill writer to imitate. His work has thus furnished a foundation that has stood the test of all succeeding centuries. It has been stated that as an ink-maker, engraver and printer, "he had no rival and left no successor." The Jenson Latin Bible of 1476 is a beautiful specimen of typography. The cut opposite preceding page shows exactly how the Bible starts with the exact size and style of type:

Jenson printed a second edition of the Latin Bible in the year 1479.

Jenson by his art rose to affluence. Pope Sixtus IV called him to Rome, and elevated him to the nobility, bestowing on him the title of Count.

The Troublesome Half Page

Problems Experienced with Sensenschmidt Bible

During my early days of collecting it was with a sense of disappointment that I finished my first inspection of a copy of the Bible in Gothic type printed by John Sensenschmidt of Nuremberg. It was a ponderous folio in its original pigskin covers, printed on unusually thick paper and was unmistakably old. I had paid a good price for the book to a dealer in Germany, and its coarse and unattractive characteristics led me to suspect that my judgment was at fault. This was intensified by finding a half page bound in between folios 18 and 19. It seemed like a mutilated copy. Some one had torn a page right down the middle, but the text matter was in proper sequence, which added to the mystery.

Today this half page to me is the most interesting part of the book. It tells a tale of these first printers and bears mute testimony of their distress. At first only one page was printed at a time and then a few years later two pages. The presswork was of necessity exceedingly slow on the old hand presses. With a large book like the Bible four or six presses were usually employed, and as the type for each press was set up separately the problem was to make the copy fit into the space allotted. Nearly all of the oldest books show the difficulties of the printer in making adjustment. Ofttimes they would increase or diminish the number of lines to a page, or resort to contracting the text matter. Or if an extra page would nicely solve the problem it was inserted, and where smaller adjustments could not be worked out, the blank half page. The extra page was hardly noticed, but the blank half page was to be avoided as a tell-tale of the

caritatē · Hortat et monet · vt hereticos ⁊ se
ductores deuitent/et habet ca · j · Jn tria ga
yum ambulantem in veritate emendat ⁊ ꝺ
caritate quā exercebat in peregrinos et san
ctos/et habet ca · j · Septimā epłam scribit
iudas im q̄ omēs de salute ꝑpa solliate mo
net · Et loquit de altricatiōe mchabelis cū
sathana · Et detestat hereticoꝝ vitā · Et ip⁹
soꝝ crimina et errores et eternas penas cō
mnat eisdē/⁊ habet ca · j · Tricesim⁹sext⁹ ē
liber apocalipsis in q̄ agit de reuelatiōibus
factis iohām per āgelū · Et de tribulacōibꝫ
quas ecā ecclesia passa ē i tempe pmtiuo ⁊
patitur in p̄senti et passura sit in fine seculi
et p̄apue tempe antixp̄i · Et de p̄mijs que su
sceptura est in vita beata · Et hꝫ ca · xxij

Qui memor esse cupit librorꝫ bibliotece
Discat opus presens si retinere velit
Maxima de mmmms et pbꝫ accipe totum
Jnuenies quod amas si studiosus eris ·
Ecce iesu xp̄e clauso pietate libellum ·
Sit bn̄dictus deus ⁊ homo ꝺ virgine natꝰ
Credentes verbis sacris saluare paratus

1476

CONCLUDING PAGE OF SENSENSCHMIDT BIBLE
The Date 1476 in Ancient Character of Numerals

trouble experienced. This Bible strikingly illustrates all of these troubles. The original plan of the printer was for 57 lines to the column, but he was frequently compelled to abandon this arrangement and make shorter pages so that the type matter would fill the required number of pages. We find in some cases only 42 lines to the page.

This extremely rare Bible is of large folio size, measuring 11 x 16 inches, and is without numerals, printed signatures or initials. The book consists of 396 leaves, including first and last blank and a half page, usually bound in between folios 18 and 19. This half page contains last few verses of Chapter XLVI of Genesis and the start of Chapter XLVII.

Then follow the Epistles of Menardus, the book concluding folio 395 verso, column 1 line 24 as shown by cut.

The Bible is printed in double columns, 57 lines to the column, but folio 16 verso has only 42 lines. The head titles to books and numbers of chapters are all printed in black. An examination of this Bible also plainly shows the pin holes used by the printer to hold the paper in place, a condition only to be found in the oldest books.

Sensenschmidt was originally a typecutter before he became a printer. He is likewise noteworthy in Bible history because he printed a copy of the Bible as early as 1472 in which the large initial letters at the beginning of chapters were embellished with pictures. Probably the first printed Bible with illustrations was a copy produced by Jodoc Pfanzmann, a printer at Augsburg in 1475. In this edition numerous books of the Bible had at the end of the chapter a small line cut.

A splendid copy of this large and very rare Bible was secured in Germany. It was formerly a duplicate copy in the Royal Library at Stuttgart. Other copies in America are New York Library, General Theological Seminary, and the home of T. B. De Vinne.

uit iuxta conualem mambre: que eſt in hebrō
Edificauitq; ibi altare dño

Ca. xiiii.

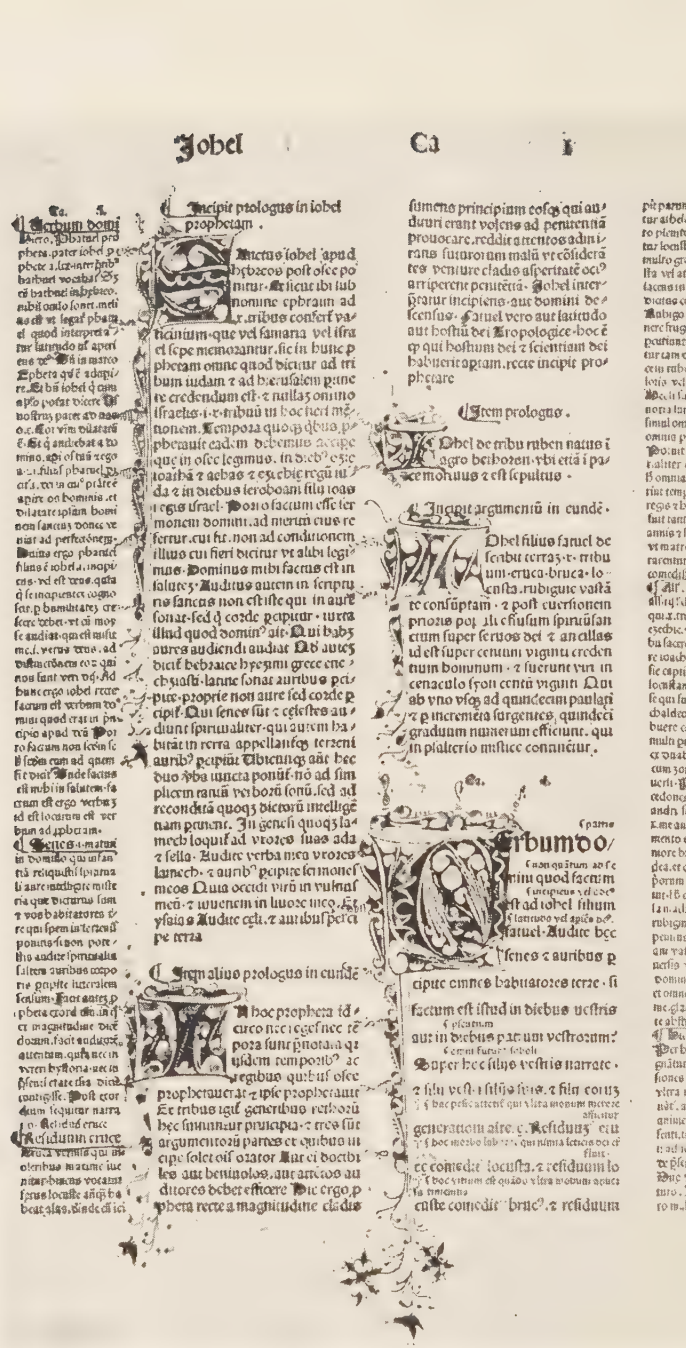
Factum eſt autē ī illo tempore vt am
raphel rex ſennaar: et arioch rex pon
ti: & chodorlaomor rex elanitarū &
thadal rex gencium: inirent bellum cōtra ba
ſa regem ſodomorum: & contra berſa regem
gomorre: & contra ſennaar regem adame: &
contra ſemeber regem ſeboim: contraq; regē
bale: ipſa eſt ſegor. Omnes hi conuenerunt ī
vallem ſilueſtrem: que nunc ē mare ſalis. Du
odecim enī annis ſeruierāt chodorlaomor &
terciodecimo anno receſſerunt ab eo. Igitur
q̄rtodecimo anno: venit chodorlaomor & re-
ges qui erant cum eo & percuſſerunt raphā
im in aſtaroth: & carnaim: & zuzim cum eis:
& emmim: in ſabe cariathaim: & chorreos in
montibꝰ ſeir: vſq; ad campeſtria pharan: que
eſt in ſolitudine. Reuerſiq; ſūt & venerūt vſ-
q; ad fōtem mephat: ipſa eſt cades: & pcuſſe-
runt omnem regionem amalechitarū: & amo
reorum qui habitabant in aſaſonthamar. Et
egreſſi ſunt rex ſodomorum: & rex gomorre
rexq; adame: & rex ſeboim: necnon & rex ba
le q̄ eſt segor: & direxerunt aciem cōtra eos
in valle ſilueſtri: ſcilicet aduerſus chodorlao
mor regem elamitaq;. & thadal regem gēciū
& amraphel regem ſennaar & arioch regem

FIRST BIBLE IN ROMAN TYPE
Printed by Singular R-Printer (a trifle reduced in size)

The Singular R-Printer

First Bible to Use Roman Type

Ah, Woman! Thou magnet irresistible. How thy influence pervades all. In the Bible is woman in her noblest sphere. Nowhere else in literature fills woman so great a role. With Bible making she is inseparably linked. Each famous edition has a story of some woman. With Rusch, the Singular R-Printer, we find the name of Salome. In all scripture text Salome has been a name to conjure with. Salome is indelibly associated with the Bible. Salome, the wife of Aristobulus, son of Herod, is mentioned in the New Testament in connection with the execution of John the Baptist. Herod pleased with her dancing offered her any reward "unto half my kingdom" (Mark 6-23), and she asked for the head of John the Baptist. Salome is also the name of one of the women present at the Crucifixion (Mark 15-40) and later at the Sepulchre. It is sometimes conjectured she may have been a sister of Mary the mother of Jesus. The first Salome to be identified with printed Bibles appears as the wife of Adolf Rusch, and the daughter of Johann Mentelin, an early Bible printer, contemporaneous with Gutenberg. For long years one of the mysteries of early Bible makers were the books of an anonymous printer known only in literature as the singular R-Printer. The work of this man has always been easily recognized by the peculiar letter R designed as indicated by the initial of this chapter. Modern authorities, however, generally identify this printer as Adolf Rusch of Ingweiler. He printed two fine folio editions of the Bible in Latin, both undated, but it is thought the first



PAGE FROM PONDEROUS AND BEAUTIFUL BIBLE
Printed by Adolf Rusch, 1479

did not appear later than 1463. Rusch probably worked for Mentelin, and succeeded his father-in-law in business at Strassburg. Later he was engaged in the paper trade.

An interesting incident in connection with Rusch, is a copy of a letter still preserved in which Rusch writes to Johann von Amerbach and endeavors to persuade him not to print a new edition of the Bible at that time. Rusch explains he had just printed a fine edition of the Bible for Anton Koberger of Nuremberg and had secretly kept back part of the books which he was selling to help his own expense account, and still had 100 copies. For this reason he tells Amerbach that a new edition will be a risky venture.

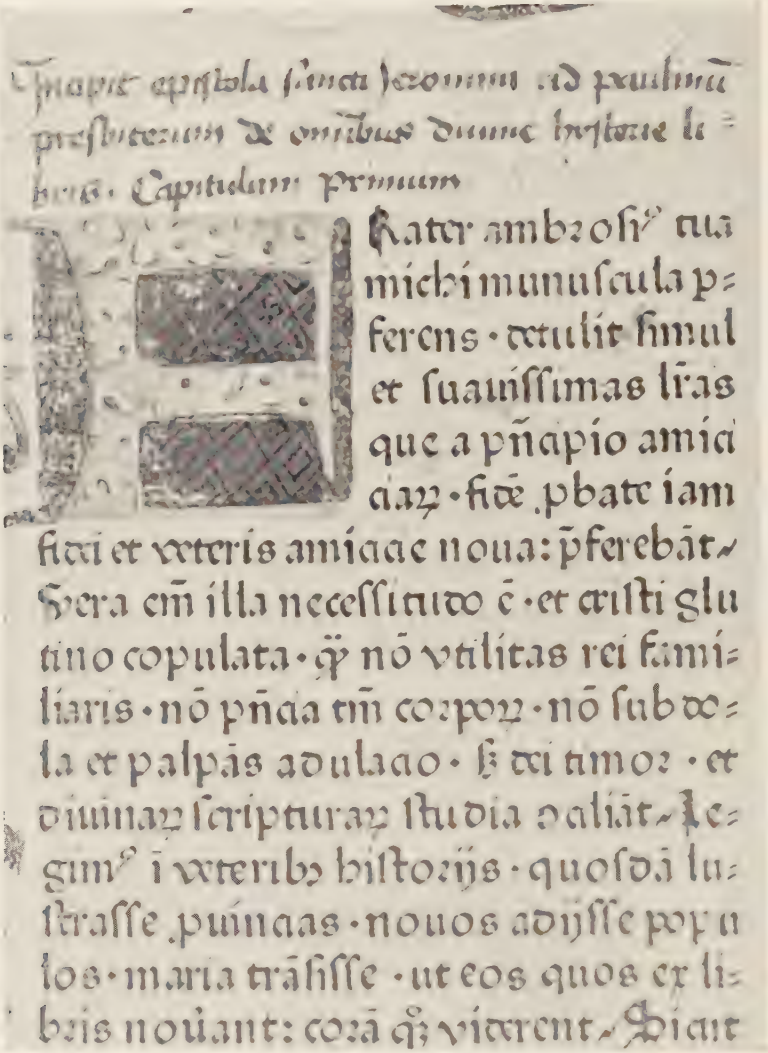
A collation shows that this Bible which is without date or name of printer was a fine folio containing 426 leaves, bound up in two volumes, the second starting after page 214. The type is in double columns, 56 lines to the page.

This is the first Bible to be printed in Roman type now so generally used. It is an extremely rare edition seldom occurring for sale. Only about 10 copies are known of this Bible.

The Comments of Strabonis

Earliest Printed Bible with Glossary

Here we have before us four ponderous volumes adorned by the rubricator with more than twelve hundred handsomely painted initial letters. With figures, flowers, flourishes and faces, these letters with softly blended colors vie with one another in beauty and design. How can we fittingly describe such a Bible which from the printing alone must have been a herculean task in those cradle days of the press? In fact this remarkable book represented the largest undertaking of any printer in the world up to that



Reproduced from Copy in New York Public Library
Eggestein Bible Showing Size and Style of Type

time, in bulk and number of printed leaves required greatly surpassing all previous efforts. The paper is unusually white and thick, and has a water-mark representing a bull's head. A complete copy contains 1209 leaves or 2418 pages. It is thought that seven or eight presses were probably employed by Rusch in the printing.

It is also noteworthy as the earliest printed Bible with "glosses" (that is with descriptive marginal annotations) and was printed during the year 1479 or 1480. For long years, centuries too, there was mystery and confusion regarding the origin of this Bible, but modern scholars have decided it came from the press of Adolf Rusch of Strassburg, son-in-law and successor of Jo. Mentelin of that city. Consisting of four great folios, it is described by Pettigrew in the Bibliotheca Sussexiana as an "immense and magnificent work" and of extremely rare occurrence. So much so, says that writer, that he was never able to meet a copy to complete one in the library of the Duke of Sussex, which was very imperfect.

This Bible contains the Ordinary Gloss, a commentary selected from the Fathers and other writers, by Walafrid Strabo, a celebrated writer of the ninth century, also an interlineary gloss, attributed to a scholar and deacon of Loan in France, who was widely known during the expiring years of the eleventh century. So extensive are these notes and glosses that in some cases only a few lines on the large pages are given to the Bible text and the balance to the annotations.

Rome and the Bible

First Bible Printed Outside of Germany

The sacking of the city of Mainz by the armies of Archbishop Adolph II of Nassau in 1462 was to have its later effect on the entire world. In spite of a spirited resistance Adolph captured the city, and as many of the inhabitants were driven into exile it caused a scattering of the printers from that first center of printing. Some migrated with their tools and knowledge to Strassburg, Cologne, Augsburg and Venice. Rome was also to receive some of the craftsmen.

Rome—great with the sweep of Empire away back in the days of the Crucifixion, and still great as the head of the mighty Catholic Church—was to produce the first Bible printed outside of Germany. During the year 1471, fifteen years after the Gutenberg Bible, Conrad Sweynheyn and Arnold Pannartz at Rome printed a splendid Latin Bible that is treasured as one of the exceedingly rare editions.

These two German printers had emigrated to Italy and set up their printing press in the Benedictine monastery near Rome, later removing to the latter city under the protection of Prince Massino.

This Roman Latin Bible is easily recognized by the extremely wide single column in which the text of the book is printed, the type line measuring six and three-quarters inches long.

The time and expense required for the production of this fine Bible caused the ruin of the two printers. This Bible from the first press at Rome is today of extraordinary rarity. The total number of copies printed is said to have been about 550, but more authentic records indicate that the number probably did not exceed 275 copies.

Aſpiciſ illuſtriſ lector quicunq; libelloſ
Si cupiſ artificum nomina noſſe: lege.
Aſpera ridebiſ cognomina Teutona: forſan
Mitiget arſ muſiſ inſcia uerba uirum.
Córaduſ ſuueynheym: Arnolduſ pánartzq; magiſtri
Rome impreſſerunt talia multa ſimul.
Petruſ cum fratre Franciſco Maximuſ ambo
Huic operi aptatam contribuere domum

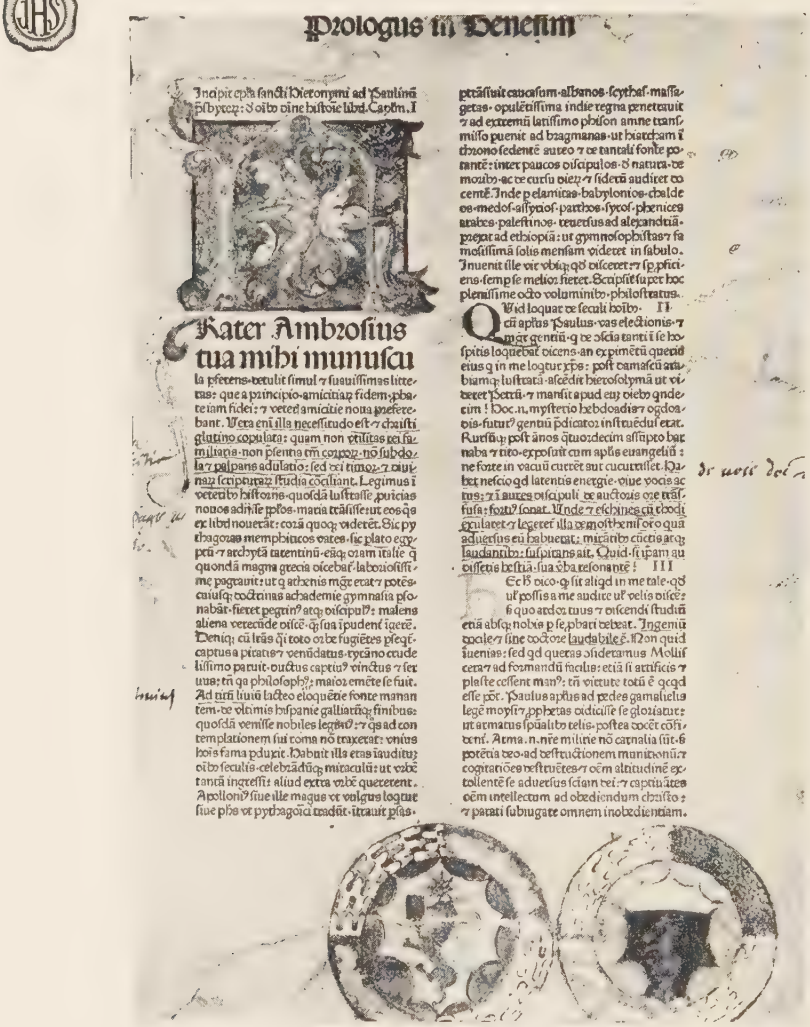
.M.CCCC.LXXI.

ROME LATIN BIBLE OF 1471
Showing Exact Size of Type

Eggestein Bibles

Among other noted early Bible printers must be mentioned Heinrich Eggestein and Bernhard Reichel of Basle. It is thought the Eggestein Bibles appeared not later than 1466.

The three editions of the Bible produced by this printer appeared so closely together that it is difficult to determine the correct dates, but modern authorities are in agreement with the thought that 1466 is the latest date at which any one of them was printed. The latter edition was printed in quite large type 41 lines to the page. The text of this old Eggestein Bible starts as shown on a preceding page. The book, which contained 636 leaves printed in double column without pagination or signatures, ends on folio 631 verso, column 2.



Prologus in Genesim

Incipit epla sancti Dieronymi ad Paulinū
Presbyterū: de oibo diue hystorie libd. Capm. I

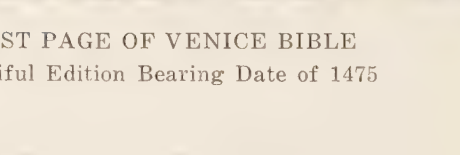
Kater Ambrosius
tua mihi munuscu

la preferens: tercullt simul 7 suauissimas litteras: que a principio amicitiaz fidem: pbate iam fidei: 7 veteꝛ amicitie noua preferebant. Vera enī illa necessitudo est 7 christi glutino copulata: quam non vtilitas rei familiaris: non pfectus cōmodoꝝ: nō subdola 7 palpans adulatio: sed rei timoꝛ 7 diuinaꝝ scripturaꝝ studia cōciliant. Legimus i veteri testamēto hystoꝛias: quosdā lustrasse puincias nouos adisse ppls: mutasse tās: eos qs ex libd nouerāt: cozā quoq; viderēt. Sic pythagoras memphiticos exores: sic plato egyptū 7 archytā tarentinū: eāq; oiam italie q quondā magna grecia dicebat: laboriosissime pegrauit: ut q athenis mgr erat 7 potēs cuiusq; doctrinas achademie gymnasia pfonabāt: fieret pegrin? atq; discipul?: malens aliena vereculde discē: q̄ sua ipudenter igerē. Deniq; cū trās q̄ toto orbe fugiētes pfeq̄ captus a piratis 7 venūdatus: tyrāno crudelissimo paruit: ductus captiu? vinctus 7 seruus: tū qa philosoph?: maioꝝ emēte se fuit. Ad nrm liuiū lacteo eloquēie fonte manantem: de olimpis hyspanie galliarūq; finibus: quosdā veniſſe nobiles legim?: 7 qs ad contemplationem sui roma nō traxerat: vnius hoīs fama pduxit. Habuit illa etas iauditu: oibo seculis celebrādū: miraculū: ut vbe tanta ingressi: aliud extra vbē quererent. Apollonij? siue ille magus vt volgus loquit siue phs vt pythagoīci tradūt: itrauit pñs-

ptās fuit causas: albanos: scythas: massagetas: opulentissima indie regna peneteuit 7 ad extremū latissimo phison amne trans-misso puenit ad bragmanas: ut hiarcham i throno sedentē aureo 7 de tantali fonte potantē: inter paucos discipulos: de natura de motibo: ac de cursu ciez: 7 sideꝝ audiret docentē. Inde p elamitas: babylonios: chaldeos: medos: assyrios: parthos: syros: phenices arabes: palestinos: reuersus ad alexandriā: pegrat ad ethiopiā: ut gymnosophistas: 7 famosissimā solis mensam videret in fabulo. Inuenit ille vir vbiq; qd disceret: 7 sp proficiens: semp se melioꝝ fieret. Scripsit super hoc plenissime octo voluminibo: philostratus.

Quid loquar de seculi hoibo: II
cū apls Paulus: vas electionis: 7 magr gentiū: q de scia tanti? se hospitis loquebat dicens: an experimētū queritis eius q in me loquit̄ xps: post camasci ambiam: q lustrata: ascēdit hierosolymā ut videret Petrū: 7 mansit apud eū diebo q̄ndecim! Doc. n. mysterio hebdoadis: 7 ogdoadis: futur? gentiū pdicator: instruēdus erat. Rursus: post annos q̄uordecim assūpto barnaba 7 tito: exposuit cum apls euangeliū: ne forte in vacuū curreret aut cucurrisset. Habet nescio qd latentis energie: viue vocis actus: 7 i aures discipuli de auctoris ore trāsfusa: fotū? fonat. Vnde 7 eschines cū eloquī gestaret: 7 legeret illa oꝝ nosthenis: quā adiudicatus cū habuerat: miratibo ciuibus atq; laudantibus: suspitans ait. Quid: si ipam audisseis bestiā: sua vba resonante! III

Ecce oro: q̄ sit aliqd in me tale: qd
ut possis a me audire ut velis discere: quo ardor tuus 7 discendi studiū etiā absq; nobis p se: pbari debeat. Ingeniū docile: 7 sine doctore laudabile ē. Non quid inueniaꝝ: sed qd queras: iudicamus. Mollis cera: 7 ad formandū facilis: etiā si artificis 7 plaste cessent man?: tū virtute totū ē qcqd esse pōt. Paulus apls ad pedes gamalielis legē moysi?: pphetas didicisse se gloriatur: ut armatus spūalibo telis: postea docēt cōtrā. Arma. n. nre milicie nō carnalia sūt: 6 potēcia deo: ad destructionem munitionū: cogitatiōes destruētes: 7 oēm altitudinē extollentē se aduersus sciam dei: 7 captiuantes oēm intellectum: ad obediendum christo: 7 parati subiugare omnem inobedientiam.



FIRST PAGE OF VENICE BIBLE
Beautiful Edition Bearing Date of 1475

Venice and the Bible

The City of Glory in Incunabula Days

During the Fifteenth Century Venice was in its glory. That city had been an important gateway to receive much of the best culture and brain power that had drifted westward in the Byzantine period. Germany had given the world the invention of printing, but Venice at that time the seat of culture was soon to wrest from it the supremacy of the printer's art. Already that city by the sea had one of the master craftsmen in Jenson, the printer. During the last quarter of the Fifteenth Century 31 editions of the Bible were printed at Venice, Basle in Switzerland holding second place with 20 editions, and Nuremberg third with 16 editions.

The first Latin Bible printed in Venice was by Franciscus de Hailbrun et Nicolas de Frankfordia socios. This was in 1475. The Bible was of small folio size, containing 454 leaves printed in double columns, but without title-page, pagination or signatures. The table of Hebrew names was printed in three columns. The initial letters were hand painted in red and blue and there are 51 lines of type to a column.

> The Bible begins "Prologus in Genesim. Incipit epl'a sancti Hieronymi, etc." On folio 3 verso, col. 1, reads "Explicit pfatio. Incipit liber Genesis qui dicit hebraice bresith." The Bible ends page 421: "Explicit Biblia impressa Venetijs, etc."

It is a beautiful typographical specimen containing also more than 1550 hand painted initial letters in red and blue, and with 21 large capital letters beautifully adorned with figures in gold and other colors. The only other copies recorded in America are in the New York Public Library, and that of St. Patrick's Seminary, Cal.

Clem dñe ihesu. Gracia dñi nostri ihesu xpi cum omnibus vobis amen.

¶Finit liber apocalipsis beati iohannis apli.

Anno incarnationis dñice. Millesimoquadringentesimoseptuagesimoseptimo. Augusti vero kl'. tercio. Insigne veteris noui testamenti opus. cum canonibus euangelistarum concordantijs. Attentis quibus facile dinoscit apud quācunq relationez vnius (cū x ponit numerisue canonū sub alijs) aut plurimox sit euangelistax. Hex notato numero adiūcto faciliusq capitulo conscripto repienda est concordantia ipa numerū p annotatū i euangelij margine. Ad laudē z gloriam Sancte ac indiuidue trinitatis. Intemerate virginisq marie impressum. In regia ciuitate Nurnbergñ p Antonium Coburger ciuitatis eiusdez incolam. cuius etiam industria q diligentissime fabrefactū. finit feliciter.

¶Laus deo.

COLOPHON OF KOBERGER BIBLE OF 1477
Showing Date of Printing and Size of Type

Famous Koberger Series

Splendid Bibles Printed at Nuremberg

Wouldn't it be an interesting thing if we could take a journey back nearly five hundred years, and visit the streets and shops and homes of the famous old city of Nuremberg, the very name of which today inspires poetical thoughts? And while on this travelogue look into the printing office of Anton Koberger. He was a masterful man, and it is said that he had twenty-four presses, and employed over one hundred men, and had in those early days representatives in England and other countries to handle his books. One of his publications, the Nuremberg Chronicle, is still a famous book eagerly sought for by collectors. Incidentally, this old German town so renowned in literature was the Bible printing center of Incunabula days. More than sixteen separate editions of the Bible were printed at Nuremberg before the year Fifteen Hundred. This was a larger number than printed in any other German city up to that time.

Koberger printed a celebrated series of early Latin Bibles that justly hold a foremost place. The printing, while yet in the early days of the art, rivals the best press work of today, and the paper stock used is a marvel of quality, retaining its purity of color, finish and crispness, as if only the work of yesterday. His first Bible appeared in 1475, and he followed this with twelve other splendid editions, some in German, that have been renowned because of the character and excellence of workmanship. Some of the Bibles were extensively illustrated with wood cuts of Wolgemuth, the teacher of the most celebrated German engraver and illustrator of his day, Albrecht Durer.

Koberger himself was a picturesque character as well as a printer. As a successful business man he towered over all printers of his day. According to old stories he had a large family, consisting of twenty-five of his own children.

A beautiful copy of this interesting Koberger Bible came from the widely known Henry Poor collection. It is the second Bible from the Koberger press and is dated 1477. It is noted likewise as one of the earliest printed Bibles in which the Epistles of the Monk Menard, and the Canons of Eusebius and the Concordances in the margins of the Evangelists are to be found.

The Epistles of the Monk Menard to Jacobus de Ysenaco contain a general and abridged notice of the books of the Scriptures. The book has been carefully collated and is perfect, and is in superb condition. The other bears the date of 1478 and was purchased from Francis Edwards in London and has the armorial bookplate of Harryson Caird. The copy has a large illuminated initial letter in gold.

The Koberger Bible is printed in beautiful Gothic type, double columns, with 51 lines to the page. There are 468 unnumbered leaves without signatures or catchwords, and with large rubricated capital letters distinguishing new books and chapters.

Textus Bible

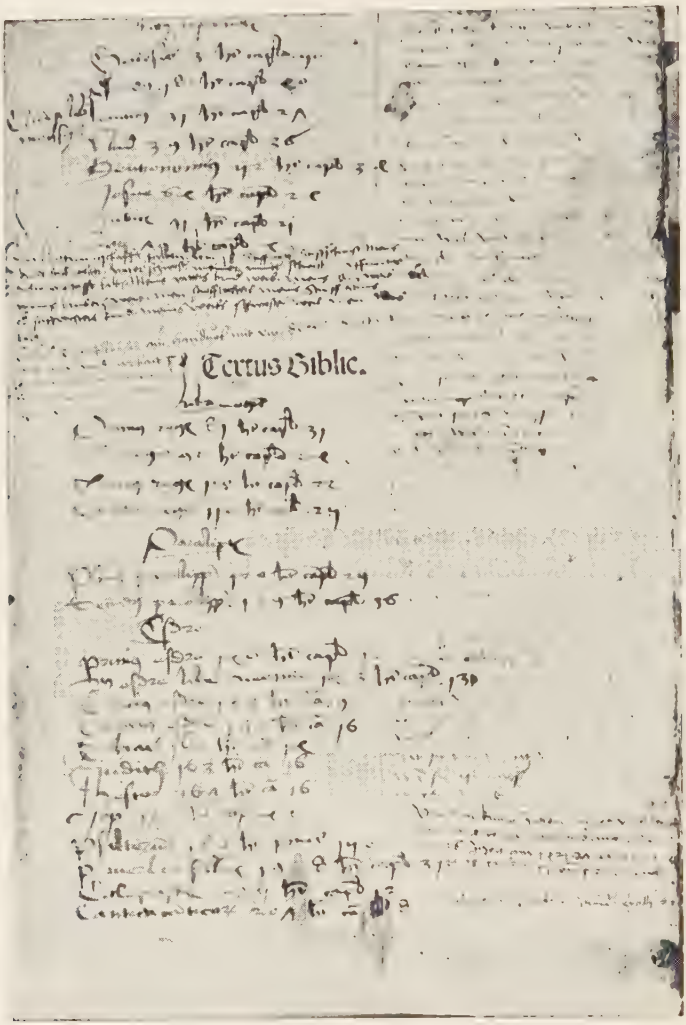
First Bible with Title Page

The chronological story of the Bible of incunabula days unfolds as well a history of early printing. The trials and difficulties and steps of progress are all reflected in their products, and by a close study of their pages one may note how the clumsy methods at first adopted gradually disappear, to be supplanted by improvements. A notable advance was the title page. The earliest books and first printed Bibles were all without title pages. Paper was expensive and we may safely assume that the printer considered the title page a waste to be avoided. The manifest advantage of the title page proclaimed its own merit, but it was not until the year 1486, thirty years after the production of the Gutenberg edition, that a copy of the Bible was dignified with a title page. In this respect the Textus Bible holds a definite place. First with a title page properly gives this Bible a deservedly important place among the famous early Latin Bibles of the World. It is a fine example of the Fontibus ex Graecis editions which were issued from 1479 to 1489. A superiority for these books over all the other Bibles was claimed and a careful study of the edition indicates an unusual degree of excellence in the translation, printing and general make-up.

The title page of this book consists only of the words

"Textus Biblie"

Jas. Tregaskis, a noted book dealer of London, from whom the book was purchased, names Johann Pruss of Strassburg as the printer. Ludwig Rosenthal of Munich, Germany, a well-known scholar, also

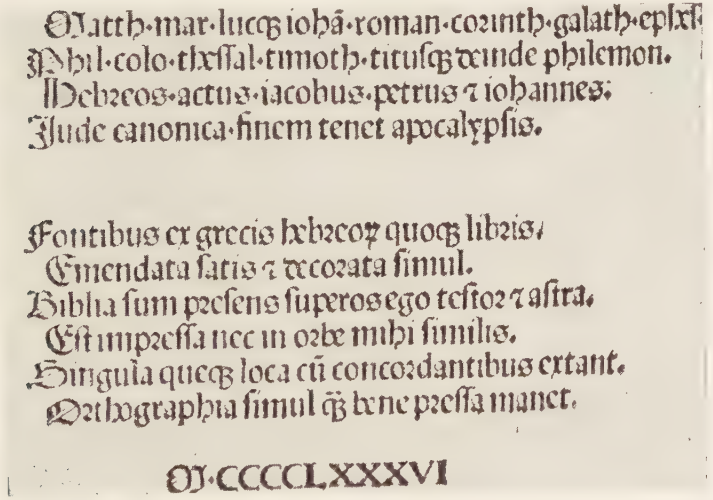


FIRST BIBLE WITH TITLE PAGE
Containing Merely the Words "Textus Biblie"

ascribes the same place and printer. Copinger in his famous Biblia Incunabula describes this Bible as follows: "Another edition of the Fontibus ex Graecis —it is a great rarity." Contains 538 leaves, 2 columns, 84 lines to the page. There are signatures.

John Prüss of Strassburg was born 1447. He printed his first book in the year 1483, and before 1500 had printed nearly 100 books.

The author has been much in love with this old Bible. Not only because of the condition of the paper and printing, considering its venerable age, but likewise because of the study it must have afforded others in the years gone by. Hardly a page can be found that does not contain marginal notes and interlineations in handwriting, many of which are very extensive. These notes are in different hands, some fine and clear, but written long before the use of steel pens, and probably date back to almost the time the book was printed.


Matth·mar·luc3 ioh̄·roman·corinth·galath·ephes
Phil·colo·thessal·tymoth·titus3 reinde philemon.
Hebreos·actus·iacobus·petrus ⁊ iohannes:
Jude canonica·finem tenet apocalypsis.

Fontibus ex grecis hebreor3 quoq3 libris/
Emendata satis ⁊ correcta simul.
Biblia sum presens superos ego testor ⁊ astra.
Est impressa nec in orbe mihi similis.
Singula quecq3 loca cū concordantibus extant.
Orthographia simul q3 bene pressa manet.

M·CCCCLXXXVI

TYPE OF TEXTUS BIBLE

Doubtless some old monks, or bishops, or other church dignitary spent many hours poring over the pages of the old volume.

The first page by inscription shows that it was in the library of Joan Higlmayn in 1645, and was doubtless at that time an old and rare book. The only other copies of the Textus Bible reported in America are in the Essex Library, Mass.; General Theological Seminary, N. Y.; and the Widener Library, Phila.

First Bibles Printed in Italy and France

The art of printing which originated in Germany was followed by printers of other countries. The reports of Gutenberg's marvelous work, reproducing rapidly the Bible heretofore produced only by the process of tedious, painstaking, handwritten manuscripts, thrilled men everywhere. Yet there was a considerable gap of time before workmen elsewhere had sufficiently mastered the printers' art to attempt so large a book as the Bible. First were the Italians. The craftsmen of Italy, then in the zenith of the Renaissance age, adopted this method of book making. At Rome, in 1471, Sweynheyn and Pannartz, two German printers who had emigrated to Italy, produced the first Bible printed outside of Germany. The first Bible produced in France followed soon after and was from the press of Gering, Crantz and Friburger. It was of folio size and printed in 1476.

The Beautiful Figure of St. Peter

First Bible with Illustration on Title Page— First Bible with Alphabetical Table of Contents

The year 1492 will for generations yet to come remain an important date. For it was in that year Columbus in his quest for an entrance to the East Indies first touched on the shores of the New World. With him sailed the surge of civilization. Yet in the Old World men were busy that same year with productions that were likewise to endure to the present day. Among these was the Bible produced in the workshop of Hieronymus de Paganinis Brixiensis at Venice. While Columbus was sailing the high seas on his epoch-making voyage this Bible was completed, the colophon showing it was finished on the seventh day of September, 1492.

The Bible stands out in the evolution of the Scripture as the first printed Bible with an illustration on the title page. This printer placed on the title page a beautiful figure of St. Peter with the keys to Heaven. It bears also the inscription, "Tu es petrus." It was in many ways a superior edition, and was first also with alphabetical table of contents compiled by Gabriel Bruno. The Bible which follows the Latin Vulgate was edited by Petrus Angelus de Monte Ulmi. It was printed in both folio and octavo, double columns, 50 lines to the page. The type was of Gothic style and there were 554 leaves to the book with no foliation.

After the title page follows seventeen pages of "Tabula Alphabetica Historiarum Biblie" and then two pages containing, "Translators biblie and Modi intelligendi sacra scripturam."

FIRST BIBLE WITH PICTURE ON TITLE PAGE

Old Wood Cut of Peter with Keys to Heaven Printed at Venice, 1492

The text matter of the Scripture starts on a4 second column as follows:

"Incipit liber Genesis qui dicitur hebraice bresith. Capitulum primum."

This old volume bears on one of the front pages the picture of a cross drawn in ink, and underneath it the date 1534. It was evidently drawn by an old scribe whose handwriting appears on the margins in several places.

The only other copies recorded in America are in the Essex Library, Mass.; General Theological Seminary, and Woodstock College.

Part of Page from First Edition of the Bible in Original Hebrew. Printed by Soncino, 1485

First Printed Bible in Hebrew

Important Bible Development by Soncino Family

To attempt to merely think of the origin of the Bible in Hebrew must carry our thoughts far back to those misty days of earliest Bible writers, and although the beginning was in the Hebrew tongue, it is sad to record that none of those old writings in the original survive, and that the oldest manuscript in that language now known is not later than a product of the Ninth Century.

With printed Bibles, however, the situation is more definite. The importance of the printing press was at once recognized by the Jewish people, and before the year fifteen hundred, Jewish printing offices could be found at numerous places in Italy, Spain and Portugal.

The first portion of the Bible to be printed in the Hebrew character was a copy of the Psalter, produced at Bologna in 1477, and five years later, at that same famous Italian city, was printed the Pentateuch. It appeared in folio size, contained 219 leaves, not numbered, and was dated 26 Jan. 1482.

But most conspicuous in this connection is the Soncino family with its illustrious Hebrew printing press. Many celebrated Jewish books were printed by this firm, including the first book of "The Prophets;" the first "Hagiographa;" and the *editio princeps* of the complete Old Testament in Hebrew, which appeared in 1488. It is a very scarce book. Only nine copies are known to exist, most resting in public institutions. There is a copy in the British Museum, the New York Public Library, and in the splendid private collection of Dr. A. S. W. Rosenbach of Philadelphia.

The Soncino family assumed its name by adoption. The head of the firm was Joshua Solomon, son of Israel Nathan b. Samuel. Sometime about 1480 he moved with his family to the town of Soncino, and set up in the printing business, later taking for his own the name of the town. The Soncino family also conducted press rooms at Naples, and Brascia, and their books because of the orthodox character, vowel-points and accents and text, became accepted as the standard.

The first Old Testament contained 381 leaves, with 30 lines to the column. The illustration is from "The Prophets."

[Not represented in author's library.]

In Mnemonic Verse

First Printed Edition with List of Books, Summary and Number of Chapters

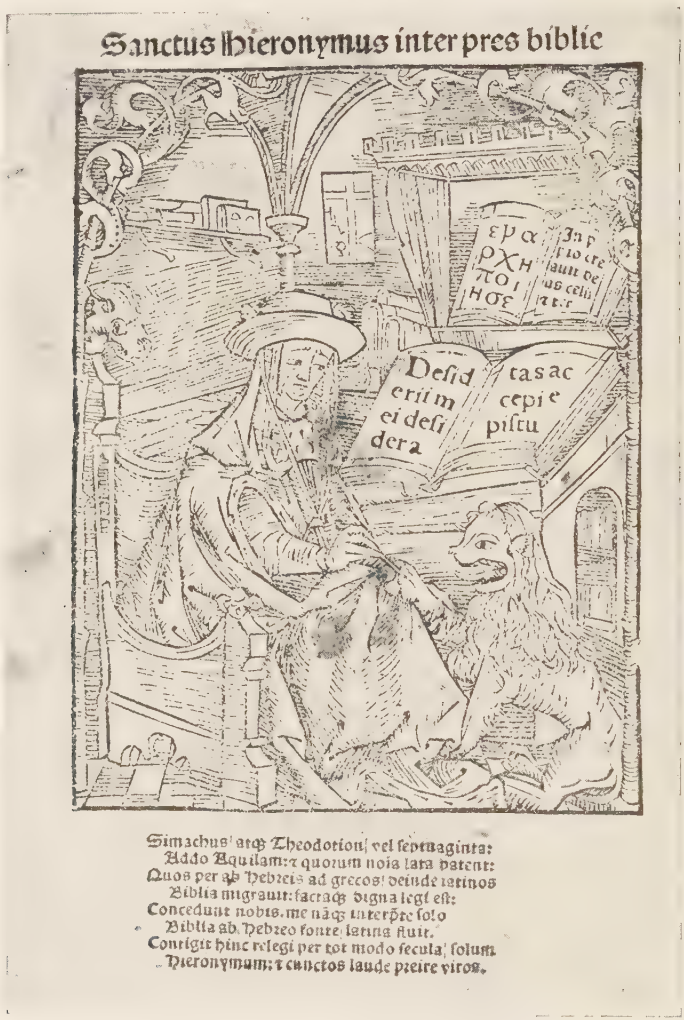
From any list of the Incunabula Bibles the fine folio printed by Nicolaus Kessler of Basel, Switzerland, cannot be omitted. This comprised the first effort of the early printers to include with the Bible a list of the various books which were presented in mnemonic verses in the preliminary matter, giving also a classification of the books of the Bible with summary of contents, and number of chapters in each.

This fine folio of 436 leaves was printed during the year 1487 in Gothic type, two columns to the page.

Biblia quem retinet sequitur sic metricus ordo

Generat:exodus:leui: numer:quoq; deutro
Josue:iudicū: ruth:reges ⁊ paralipon
Esdre:neemias:esdras:tobiaq;:iudith
Hester:iob:psallit: puerbia:ecclesiastes
Cantica sunt sapientis:ecclesiasticus et esaias
Hieremias:threni:baruth:ezech:danielis
Oseeq;: Johel:amos:abdiaq;:ionas
Micheas:naum:abachuc:sophoni:aggeus
Zacharias:malachai:machabeo::quoq; duo
Matth:mar:lucq;:iohan:roman:chorinth:galath:ephes
Phil:colo:thessal:timoth:titusq; deinde philemon
Hebreos:actus:iacobus:petrus:et iohannes
Jude canonica:finem tenet apocalypsis

FIRST LIST OF BOOKS OF BIBLE EVER PRINTED
(Exact Size of Type of Kessler's Bible)


Sanctus hieronymus inter pres biblie
Desid
erium
ei desi
dera
tas ac
cepi e
pistu
Simachus/ atq; Theodotion/ vel septuaginta:
Addo Aquilam: et quorum nois lata patent:
Quos per ꝑ Hebreis ad grecos/ deinde latinos
Biblia migrauit: sacraq; digna legi est:
Concedant nobis. me nisi interꝑte solo
Biblia ab Hebreo fonte latina fluit.
Corrigit hinc relegi per tot modo secula/ solum
Hieronymum: et cunctos laude preire viros.

CUT OF ST. HIERONYMUS
From Froben Bible Printed in the Year 1495 (Exact Size)

The Froben Bible

First "Poorman's" Bible

Another celebrated Bible printer and scholar was Johann Froben of Basle, Switzerland, whose splendidly printed books early attracted attention. Froben, who was born in 1460, was one of the first to bring out the Bible in small size. The earlier Bibles had been principally of large folio size and were no doubt expensive productions, and restricted to a few. But Froben, as a business man, was quick to see that the great field lay with the masses, and accordingly his small Bible has consequently been called the first edition of the "Poorman's Bible," as it was his purpose to place it within the reach of all. The Froben Bible was a beautiful example of the printer's art, being printed in small double columns, the full size of the page measuring only 4 x 5¾ inches.

During the year 1516 Froben printed the first New Testament in Greek, which was much used by Martin Luther. Froben employed the famous Hans Holbein to illuminate his texts. Froben's name is likewise inseparably associated with that of Erasmus, the greatest scholar of his day.

Erasmus settled permanently at Basle, and became Froben's editor, and resulted in making that city a great literary centre during the opening years of the XVI century. At his death Erasmus writing stated: "All of the apostles of science should wear mourning."

The Froben Bible is among the scarce early editions. The copies in the Sussex Library, British Museum and the famous Bodlein Library are all imperfect. Copies on record at the Bibliotheque Nationale, Paris; Universities of Strassburg and Stuttgart, and three other German cities. There is also a copy in the New York Public Library.

The Commentaries of Nic. de Lyra

Work Much Studied by Luther

Evidently early Bible readers were much concerned with the comments of famous theologians. So important were these esteemed that we have noted how Koberger printed in the Bible the Epistle of Menardus and the Canons of Eusebius, and how at great labor and expense Adolf Rusch included in his copy the commentaries of Wilfridus Strabonis. Now appear with the Bible the commentaries of Nicolaus de Lyra, who lived at Paris and died in the year 1340.

The celebrated commentary "Postilla litterales et morales" by de Lyra may be said to mark the first beginning of a school of natural exegesis, and unquestionably has exerted an influence on Bible thought to the present time.

This work was used and studied by Martin Luther, and influenced some of his writings. It was first published at Rome by C. Sweynheym & A. Pannartz, 1471.

The earliest edition of the Latin Bible with the commentary of N. de Lyra is that printed by Johannes de Colonia, Nicolanes Jenson, etc.: Venetiis 31, July, 1481.

The editions enumerated above do not all include both parts of N. de Lyra's commentary. They frequently contain the Additiones of Paulus de Sancta Maria, Bishop successively of Carthagena and of Burgos, with the comments of Matthias Doring, both of the fifteenth century, and also the commentary of Gulielmus (or Galfredus) Brito, an English contemporary of N. de Lyra, on Jerome's Prologues. The fullest editions also include the glosses of Strabo and Anselmus.

W. A. Copinger records as being in his own possession the copy of the Nuremberg edition of the commentary, printed in 1481, which was lent in 1877 to the Caxton Exhibition. This copy formerly belonged to the convent at Erfurt, where Martin Luther was, and is particularly interesting when it is remembered how the labors of Nic. de Lyra are regarded as having led to the Reformation. It has been said:

De Lyra non lyrasset
Lutherus non saltasset.

This Bible also was a great printing achievement, appearing in folio in four massive volumes, the first containing 465 leaves, the second 370, the third 350, and the fourth 386, a total of 1571 leaves, or 3142 pages as we more commonly reckon.

Amerbach Bible in 1482

Two other interesting old Latin Bibles in my library are those of Amerbach and Herbort. The Biblia Latina of Joh. Amerbach, of Basileae, was printed in 1482. In fine folio size, it is one of the fontibus ex graecis editions following the Vulgate translation. The Bible is printed in Gothic type, two columns, with 47 lines to the page and contains 572 unnumbered pages. The book is rubricated throughout with red and blue initial letters.

My copy which I secured from Germany bears mute testimony of the hard usage it received in the years gone by. There is an inscription on the title page of Ambrosius Albas dated April 27th, 1661, showing also that it was at that time in the Benedictine Monastery of Saint Mary. Like other Bibles of the period it is rubricated throughout with hand-painted capital letters in red and blue at the beginning of each chapter.

Prologus in Bibliam

Incipit epistola beati Hieronymi ad Paulinū presbyterū de omnibus diuine historie libris. Capitulum primum.

Rater ambrosius in tractatu super psalmum primum. Beatus vir qui non abiit in consilio impiorum: et in via peccatorum non stetit: et in cathedra pestilentie non sedit. Tres sunt libri quibus omnis diuina scriptura continetur. Et quamuis omnes sancte scripture diuine sint: tamen inter eas lex habet gratiam primam. Secundum locum prophete tenent. Tertium ecclesiastici mores. Quos qui didicerit: et in his profecerit: ad perfectum uite gradum poterit peruenire. Nam ibi est quasi quedam philosophia: non de creaturis mundi: sed de morum moderatione disputans. Quid enim tam necessarium est: quam scire quomodo nos ipsos erga deum: erga proximos: erga nosmetipsos debeamus habere? Quod si quis in his profecerit: ad euangelia ueniat: et ad apostolos: et ad prophetas. Qui enim mundi huius et elementorum rationem: et celestium uirtutum potentias: et cursus siderum: et ortus solis et lune: et omnium animantium naturas: et motus: et uires: et ferocium bestiarum mentes: et hominum cogitationes: et uarias singulorum artium disciplinas: et uitam: et mores: et linguas: et occultas futurorum prenotiones: et somnia: et prodigia: et ostenta: et auguria: et auium uolatus: et uocum significationes: et diuinationum fallaces uias: et idolorum figmenta: et omnem pompam demonum: et omnia que in his sunt: ignorat: quam ei gratiam: quam ei sapientiam: quam ei scientiam: quam ei intellectum: quam ei prudentiam: quam ei fortitudinem: quam ei pietatem: quam ei timorem dei: quam ei spem: quam ei caritatem: quam ei humilitatem: quam ei patientiam: quam ei mansuetudinem: quam ei misericordiam: quam ei castitatem: quam ei continentiam: quam ei abstinentiam: quam ei uigilias: quam ei orationes: quam ei lacrimas: quam ei compunctionem: quam ei contritionem: quam ei confessionem: quam ei satisfactionem: quam ei penitentiam: quam ei remissionem: quam ei absolutionem: quam ei communionem: quam ei unctionem: quam ei benedictionem: quam ei consecrationem: quam ei ordinationem: quam ei missam: quam ei sacrificium: quam ei hostiam: quam ei altare: quam ei templum: quam ei ecclesiam: quam ei cimiterium: quam ei sepulturam: quam ei resurrectionem: quam ei uitam eternam: quam ei gloriam: quam ei regnum: quam ei coronam: quam ei thronum: quam ei sedem: quam ei tribunal: quam ei iudicium: quam ei condemnationem: quam ei damnationem: quam ei gehennam: quam ei tartarum: quam ei abyssum: quam ei mortem secundam: quam ei stagnum ignis et sulphuris: quam ei tenebras exteriores: quam ei fletum et stridorem dentium: quam ei uermem qui non moritur: quam ei ignem qui non extinguitur: quam ei supplicium sempiternum: quam ei cruciatum: quam ei tormentum: quam ei carcerem: quam ei uinculum: quam ei catenam: quam ei compedem: quam ei manicam: quam ei nodum: quam ei laqueum: quam ei retiaculum: quam ei rete: quam ei sagenam: quam ei hamum: quam ei piscem: quam ei aquam: quam ei flumen: quam ei mare: quam ei oceanum: quam ei terram: quam ei montem: quam ei collem: quam ei uallem: quam ei planitiem: quam ei desertum: quam ei solitudinem: quam ei nemus: quam ei siluam: quam ei arborem: quam ei fructum: quam ei folium: quam ei radicem: quam ei semen: quam ei herbam: quam ei gramen: quam ei florem: quam ei uirgultum: quam ei spinam: quam ei tribulum: quam ei lapidem: quam ei petram: quam ei harenam: quam ei puluerem: quam ei cinerem: quam ei fumum: quam ei flammam: quam ei scintillam: quam ei carbonem: quam ei prunam: quam ei fornacem: quam ei incudem: quam ei malleum: quam ei tenaculum: quam ei forcipem: quam ei follem: quam ei ferrum: quam ei aurum: quam ei argentum: quam ei es: quam ei plumbum: quam ei stannum: quam ei uitrum: quam ei lapidem pretiosum: quam ei margaritam: quam ei smaragdum: quam ei sardonicem: quam ei topazion: quam ei chrysoprasum: quam ei hyacinthum: quam ei amethystum: quam ei iacinctum: quam ei onychem: quam ei beryllum: quam ei iaspidem: quam ei calcedonium: quam ei sardium: quam ei crisolitum: quam ei berillum: quam ei topazium

The Brescia Bible

Brescia, finely situated at the foot of the Alps, is an ancient city with a history reaching back to early Roman days. It was plundered by Attila in 452. Centuries later it grew in prominence, and during the closing years of the fifteenth century, became one of the wealthiest cities of Lombardy. Then Brescia had its enterprising printers.

Small and beautiful also is the early Latin Bible printed by Angelus and Jacobus Britannicos at Brescia, Italy, in 1496. Prior to that time the Bibles were chiefly made in large folio size. The book is of small size and printed on thin paper. The census of Incunabula owned in America mentions only three copies. This book was purchased from Wm. J. Campbell and it was later learned that the late Judge Sulzberger had sought to buy it before his death. Copies in America: Colgate University, Widener Library, General Theological Seminary. The book contains 554 leaves, and is printed in small neat Gothic. There are running titles on the recto. Genesis begins folio 14 verso, col 1.

> "Incipit liber Genesis qui decitur hebraice bresith. Capitulum primum."

I was highly pleased the day I became the possessor of this copy of the Brescia Bible. It was the first Bible of my collection dating back to that period before the year Fifteen Hundred about which clusters so much romance and interest as the Cradle days of Printing. I have since secured numerous other old Bibles of earlier date, but I shall never quite experience the same sensation as the afternoon I carried home this little volume.

THE FUGGER HOUSE AT AUGSBURG ADORNED WITH MURAL PAINTINGS

Augsburg and the Bible

The former greatness of Augsburg is but a memory, yet that quaint German town had its day in world annals. Augsburg, with its old cathedral dating back to the tenth century; the picturesque Fugger House with its mural paintings, the "Fuggeri", and the scene of the memorable Augsburg Confession—the most notable Protestant declaration of the Reformation—was also the home of the renowned merchant princes—the Fuggers and Welsers—then among the greatest in the world, rivalling the Medici family of Florence.

The discoveries of Columbus had changed the political and religious horizon of Europe. With the fading glory of Venice rose that of Portugal. Many

of the expeditions following the hardy navigator were due to the sagacity and financial backing of the German merchants Fugger and Welser. Indeed the loans of these merchants to Emperor Charles V are said to have amounted to over twelve ton weight in gold.

In those days Augsburg, too, made its contribution to Bible history from the press of several printers, among whom Gunther Zainer, Erhard Ratdolt and Anton Sorg are especially noteworthy. Probably the earliest was the German Bible by Jodocus Pflanzmann, a large folio. It appeared in 1473, without title page, 54 lines, 2 columns.

Zainer printed four or five splendid Bibles in German, his Bible of 1475 being the first printed Bible with leaves numbered, and his Bible of 1477 being the first German Bible with date. Zainer's first Bible, 1473-75, was in large folio; 2 volumes, 553 leaves, and 58 lines to the column. Anton Sorg printed two Bibles, both fine folios, the first appearing in 1480. Two other Augsburg printers were Hen. Schonsperger and H. Otmar.

Johann Herbort, 1481

This is the first edition of Biblia Latina cum Postillis Nicolai de Lyra printed at Venice in 1481 by Johannes Herbort de Seligenstadt for Johanne de Colonia, Nicolao Jenson sociesque. It is in folio size with Gothic characters, double columns, with comments in the margins.

John Herbort must have been a good business man. His printing shop grew to be one of the largest in Europe.

Other Early Bible Printers

Among other famous early printers who produced copies of the printed Bible before the year 1500 should be included Berthold Rodt of Basel; Nic. Gotz de Stelzstod; Bernhard Richel of Basel; Leonardus Wild of

Venice; Octavianus Scotus of Venice; Johannem Zainer of Ulm, and Joan Petrum de Ferratis. The latter two are especially noteworthy. The Zainer Bible is the only one printed at Ulm, and has the distinction of being the first edition of the Latin Bible with summaries and The Bible of de Ferratis, produced in 1475, is the first printed in quarto size. The fine type provided for 60 lines to the small page measuring only 5½ inches.

It would prove impractical, if not wearisome, to review all of the Latin Bibles printed before the year 1500. Over one hundred different editions are recorded, and the copies that now remain are principally to be found in libraries and other public institutions, or in the great private collections of which America can now boast of several of the finest in the world. Compared with later books generally the extant number of copies is very small, and the stock on hand remaining must do for all time. As one noted collector facetiously put it: "They are not printing them any more."

The Seven Victims of the Bridal Chamber

Old Story from Book of Tobit

The power of the evil spirit was ever a hideous figure to contend with in the long upward climb of mankind up out of the dark pit of ignorance. It is still paramount among the aboriginal tribes of Africa, and the Islands of Polynesia, and those possessed of the evil spirit are condemned to a horrible death. The Bible is full of "casting out devils," and even in the early days of our own country we have mute record of cases of the fanatical witchcraft epoch.

In ancient times quarrels between man and wife, and deeds of violence were attributed to the influence of the evil spirit. A striking case is presented in the

book of Tobit. According to this story there was in Ecbatane, a city in Medea, a maiden watched over by an evil spirit and seven men who had taken her in marriage died the first night they were with her. An angel, however, biddeth Tobias to take the heart and liver and gall of a fish to make a smoke in the marriage chamber that "the devil shall smell it and flee away, and never come again any more."

And when they were come near to Rages the angel said to Tobias: "Brother, today we shall lodge with Raguel, who is thy cousin; he also hath only one daughter, named Sara; I will speak for her that she may be given thee for a wife. * * * And the maid is fair and wise; now therefore hear me, I will speak to her father; and when we return from Rages we shall celebrate the marriage." * * *

Then the young man answered the angel, I have heard, "that this maid hath been given to seven men, who all died in the marriage chamber. And now I am the only son of my father, and am afraid, lest I die as the others before: for a wicked spirit loveth her, which hurteth no body" but those which would marry her; wherefore I also fear lest I die. * * *

When they came to the house of Raguel they were entertained cheerfully, and Tobias who loved Sara, after seeing her beauty, said to the angel Raphel, "speak of those things of which thou didst talk in the way, and let this business be dispatched." Then replied Raguel to Tobias, "Eat and drink and make merry: For it is meet that thou shouldest marry my daughter: nevertheless, I will declare unto thee the truth. I have given my daughter in marriage to seven men" all who died on the night of the wedding, but nevertheless for the present be merry.

But Tobias was not discouraged, and remembering the words of the angel Raphael took the heart and liver of the fish and made a smoke therewith, from the smell of which the evil spirit fled, after which he arose and prayed unto God:

"Blessed art thou, O God of our fathers, and blessed is thy holy and glorious name for ever; let the heavens bless thee, and all thy creatures. Thou madest Adam, and gavest him Eve his wife for an helper and stay; of them came mankind: Thou hast said, It is not good that man should be alone; let us make unto him an aid like unto himself. And now, O Lord, I take not this my sister for lust, but uprightly: therefore mercifully ordain that we may become aged together," to which Sara said with him, Amen, and so they slept both that night.

But Raguel the father was not satisfied and arose and went and made a grave saying, "I fear lest he also be dead." Unto his wife Edna he said, "Send one of the maids, and let her see whether he be alive: if he be not, that we may bury him, and no man know it. So the maid opened the door, and went in and found them both asleep." * * * Then Raguel bade his servants to fill the grave, and he kept the wedding feast fourteen days."

Extracted from a copy of Taverner's Bible printed by John Daye at London in 1551. The English has been modernized.

The First Polyglot

Famous Genoa Psalter, Containing Also First Printed Life of Columbus

The City of Genoa gave us Columbus. Genoa also produced the first printed part of the Scripture in polyglot form. This most interesting Psalter contains a long note furnishing the first printed account of the life of Columbus, and the first printed account of his family origin, as well as some accounts of his second voyage never before published. The book is dated August, 1516, but the time consumed in the translations and the printing of the work extended back prior to the death of Columbus in 1506.

On the reverse of the title page is a letter in Latin from Jacobus Antiquarius to Augustino Justiniani, the editor of the book, dated Milan April, 1506, and on the next page a letter of Justiniani to Pope Leo X dated August, 1506, ending with the official certificate from Bernardus Granellus and Gasper de Varagine, Inquisitor of heretical depravity, to the effect that they have seen the work of the Psalms of David wonderfully done into five tongues, and that they not only approve, praise and admire the same, but give their authority for its publication in a large edition. All of which proves that the work was under way during the lifetime of Columbus, and by native fellow townsmen who may have known him personally. Incidentally Ferdinand Columbus, son of the great navigator, who wrote the life of his father, was bitter against Justiniani for asserting that Columbus sprang from plebeian stock, and charged him with uttering twelve specific falsehoods, and that as a punishment a public decree had stopped the printing. It is commonly understood that this Psalter first gave the suggestion to Ximenes to produce the Complutensian Polyglot, and the Spanish

Cardinal is known to have labored on his great work as early as 1508.

This Biblical Psalter is a noteworthy book among collectors. The printing of the book was not a financial success. Had it received the expected support it is probable that Augustino Justiniani, Bishop of Nebio, and the active spirit in the enterprise, would have given the world the entire Bible on the same plan. Apparently that was his purpose, as he had proceeded with the translation of the New Testament which at his death he presented to the City of Genoa. But the bishop found encouragement lacking.

The book contains the Psalms in Chaldaic, Hebrew, Greek and Arabic, and with three translations of the Latin all in parallel columns. It ranks No. 1 in the list of Polyglots by Darlow and Maule, the celebrated authorities. Petrus Paulus Porrus of Genoa was the printer.

Dibdin in his celebrated "Introduction to the Greek and Latin Classics" (London, 1804) has the following to say regarding this book printed at Genoa 1516:

"This is the first specimen of a Polyglot Bible that was ever published; the printer of it was Peter Paul Porrus, who executed it at Genoa, 'in aldibus Justiniani Pauli,' where he seems to have been invited for that purpose; after which he probably returned to his usual place of abode at Turin, as he thus styles himself at the end of the book, 'Petrus Porrus Mediobanensis Taurine Degens.' The editor of it was Augustin Justinian, Bishop of Nebo. Besides containing the Hebrew, Arabic (which, though the first Arabic version that ever was printed, is of no authority, as it was translated, not from the Hebrew, but from the Septuagint), Chaldaic, and Greek; it has Latin versions, glosses and scholia, which last occupy the eight column."

A footnote also reads:

"Presuming that this work would procure him great gain as well as reputation, Guistiniano caused 2000 copies to be struck off: but he was miserably disappointed. Everyone applauded the work but few proceeded further; and scarce a fourth part of the number was sold. Besides the 2000 copies, he had also printed fifty upon vellum, which he presented to every crowned head, whether Christian or Infidel."

The famous note regarding Columbus has been inserted at Psalms XIX-4 inspired by the text stating:

> The heavens declare the glory of God: and the firmament showeth his handy work.
> Day unto day uttereth speech, and night unto night showeth knowledge.
> There is no speech or language where their voice is not heard.
> Their life is gone out through all the earth, and their words to the end of the world.

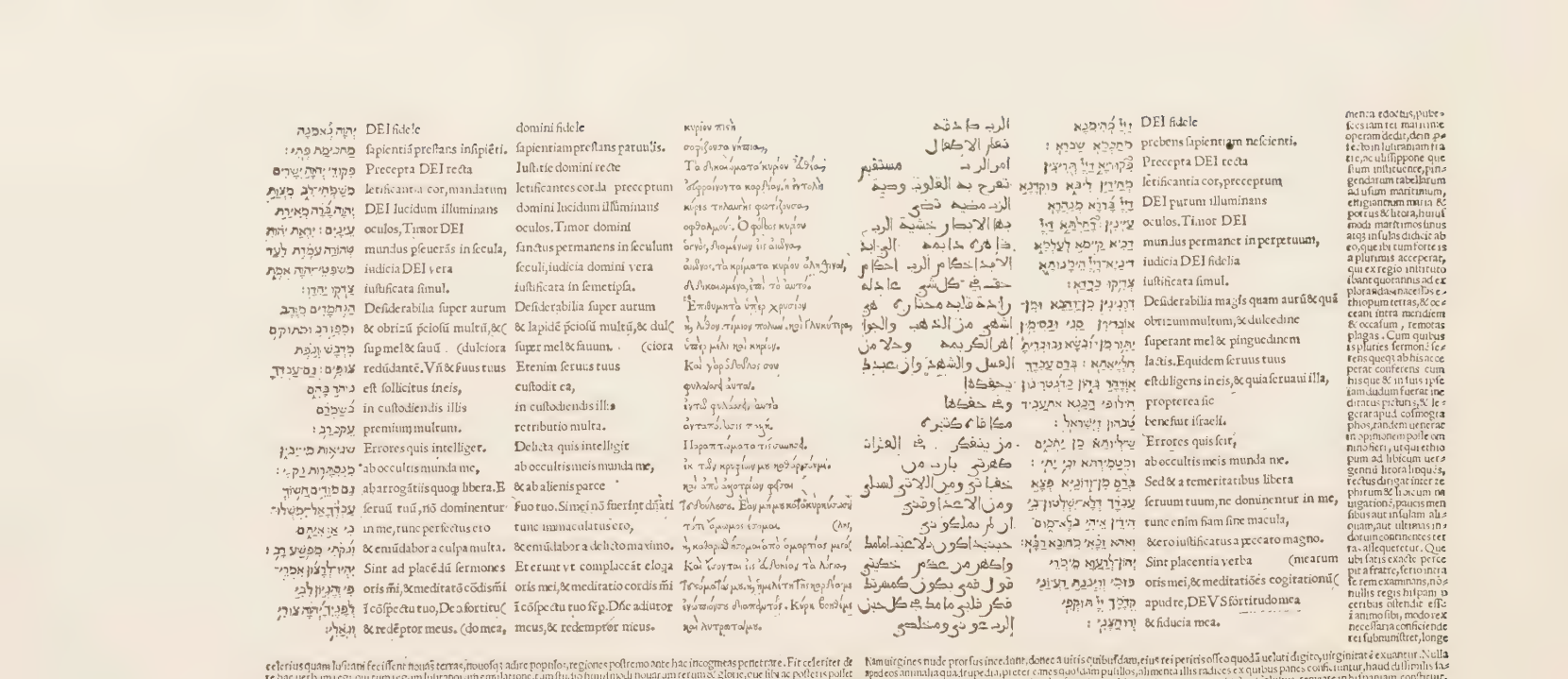
Pasted on to the inside cover is the extract from a letter which in its old faded ink reads: "I take leave to beg the honor of your acceptance of a book which is rather a curiosity in its way, being what gave the first idea of the famous Polyglot Bible to Cardinal Ximenes. It is the Psalter in Hebrew, Greek, Arabic, and Chaldaic, with three Latin translations according to the Hebrew, the Vulgate and the Chaldaic."

Like Columbus, Augustino Justiniani was born in Genoa in 1470 of illustrious ancestry. Sometime after 1530 he embarked for Corsica and his ship was never heard from. Some think he was captured and made a slave by the Barbary pirates.

The Note Regarding Christopher Columbus

We reproduce herewith in full this interesting note containing the first printed account of the life of Columbus. The note reads:

"And their words have gone abroad to the ends of the earth." At least in our times, when by the marvellous attempt of Christopher Columbus, a Genoese, almost a new world has been discovered and added to that of the Christians: And indeed in as much as Columbus frequently declared himself to have been selected by God that through him this prophecy might be fulfilled, I think it proper to insert an account of his life in this very place. I say this that Christopher, by name Columbus, a native of Genoa, sprung from a common parentage, in our day by his own energy explored in a few months more land and sea than almost all other mortals in the ages that are gone. The thing is wonderful, but is made certain by testimony and by actual expeditions not only by many ships but by entire fleets going and coming. This (Columbus) who, instructed in his youthful years in the first elements of knowledge, applied himself when arrived at early manhood to a study of maritime affairs: thereafter the Admiral's brother, being in Spain, which



TYPE PAGE FROM FAMOUS GENOA PSALTER

Showing Text in Chaldaic, Hebrew, Greek, Arabic and Latin; Also How the Life of Columbus Appeared

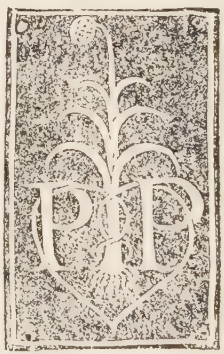
in Lisbon pursued the avocation of decorating maps such as are used on the ocean, and depicting the seas, harbours, and shores: and in this way from him, he (Columbus) learned of the lands and the gulphs and the islands and he likewise learned from many who yearly went on exploring expeditions to the inaccessible regions of Africa and the remote shores of the ocean between the South and West. Having speech often with these men, and comparing what he learned from them with what he had found by studying pictures and with what he had read from writers on cosmography, he finally arrived at the opinion that it would be possible for one leaving the shores of Æthiopia where it turned in towards Lybria, and directing his sailing towards the south-west, he would in a few months reach either some islands or the farest shores of India. Thereupon, when he had thoroughly understood these things from his brother and had seriously pondered over them, he declared to the leading nobles of the Spanish King that he was minded, if the King would sustain him in accomplishing the undertaking, to visit new nations to penetrate regions hitherto unknown more quickly than the Portuguese could discover new lands. Word of this was carried quickly to the King who, moved partly by a spirit of emulating the King of Portugal, and partly by the desire and glory of accomplishing new things and allured by what would come to him and his posterity, treated at last with Columbus and commanded that two ships should be fitted out for him: with which ships Columbus, loosing his anchor and navigating to the Fortunate Islands, began a course a little to the left hand of the west between the south and the west, and after getting out into the sea a farther distance keeping strictly to the west. When this course had been followed many days, and a reckoning showed them that they had gone forty times a hundred thousand passus (about 4,000 miles) the others lost all hope: they demanded that he should retrace his steps and turn his course to an opposite direction; but he persisted in his undertaking and having made his own calculations as to about what would happen, promised them that not more than one day would pass before they would reach continental lands or some islands. Faith in his words was not wanting. Indeed with the coming of the morrow's light, having described I know not what lands, the sailors accorded him due praise and placed the utmost faith in the judgment of this man. These lands were islands, as was afterwards determined, almost innumerable and not far from certain continental regions as conditions suggested. In the islands of this region certain wild men were observed who were called cannibals, who consume human flesh, and prey upon the neighboring people, visiting the islands in the vicinity by means of canoes hollowed out from the trunks of great trees, hunting man as wolves hunt food. Good fortune permitted the capturing of one of these little vessels with its occupants, and so after a somewhat hard fight they were brought off uninjured into Spain. That island first found by them they called Hispana.

Impressit miro ingenio, Petrus Paulus Porrus, genuæ in ædibus Nicolai Iustiniani Pauli, præsidente rep. genuensi pro Serenissimo Francorum Rege, prestanti viro Octauiano Fulgoso, anno christiane salutis, millesimo quingentesimo sexto decimo mense. VIIIIbri.

Ἐκτύπωσε τῶν γνωσιν θαυμαστὸς πέτρος παῦλος ὁ πόρρος, ἐν μέσῃ τῇ πόλῃ τῇ γλωσσῃ, ἐν οἰκίᾳ τοῦ Νικολαου ιουστινιανου τοῦ παύλου, προκαθημένου τοῦ ἐν τῇ τῶν γενοάων πολι τοῦ ἐπιφανοῦς ἀνδρὸς τοῦ octauiano fulgoso, ἔτους τοῦ σωτηρικοῦ ἀπὸ τοῦ χριστιανῶν σωτῆρος, τοῦ χιλιοστοῦ πεντακοσιοστοῦ δεκάτου ἕκτου μηνὸς οκτωβρίου.

מחוקק בחוכמה נפלאה בעיר גינובא עליך פיטרוס פבלוס פורוס בבית ניקולאו נושיניין בן פבלוס בהיות נגיד ומצוה מצד הדרת וגדולת מלך צרפת יה השר אוטא־יאנו פראגוסו שנת בראת משיחנו אלף תק יו תודש כסליו

מחקיר בחוכמה פרשואה במדינת גינובא על ירית רפיטרוש פבלוש פוקש בבאיתיה דניקולאו נושטיניין בר פבלוש כר הוה שליט רבון אוטאביאנוש פר—נושוש מן חולקית דסנייאת וומסכוותא דמלכא דצרפת יה שנתא אלף תק יו לאתאת משיחנא חודשא די כסליו



Petrus Paulus Porrus Medio Ianensis, Taurini degens.

Registrum.

A B C D E F G H I K L M N O P
Q R S T V X Y Z & ⁊.

A Quinternus ⁊ Ternus. Reliqui omnes quaterni.

CONCLUDING PAGE OF GENOA PSALTER

With Name of Printer and Date of Printing

In this there were found great number of human beings noticeable for their poverty and nakedness, who were first invited by signs to approach and then were allured nearer: when they drew nigh, it was seen easily that they marvelled and were overcome by the complexion of our people so different from their own, by our dress and countless other things as if we had descended from heaven: indeed their color is very unlike our own, not so much that it is black, but rather a gold tinge: they wore a kind of cloak hanging from the neck and covering the breast and private parts as a veil, to which they affix a small bit of gold: and this cloak is common for both men and women, but not so for unmarried girls. Among these last a peculiar custom exists of divesting themselves of that condition when they enter the matrimonial state. There are no four-footed animals among them except certain very small dogs: they have roots from which they feed and from which they make a bread not dissimilar from wheat in flavour as well as a kind of acorn of a different shape from ours but more pleasant. Having obtained the desire of his heart, Columbus determined to return to Spain; he strongly fortified the place which he had first occupied and having left there forty of his men to guard it, he set sail for Spain. He had a prosperous voyage and when he had landed at the Fortunate Islands, he sent messengers with letters to the King, who when he learned of all of his deeds greatly rejoiced, conferred upon him high honors, and created him to be the head of all his maritime affairs. The nobility all went to meet him, and the discovery of a New World was received with great rejoicing. Without delay other ships were prepared, greatly exceeding the first fleet in size and number, and fitted with every sort of cargo. Spain already sends her mischevious influences into an innocent world and many a ship is loaded with garments of silk and golden embroidery, and luxury which, has not been satisfied without triumphing over this one world, makes its way to a pure and guileless people; woods exhausted by almost constant hunting and which were scarcely able to satisfy our voraciousness send the wild boar and sow to their distant shore to distend stomachs hitherto ignorant of such food. But with them sail those who by the discovery of Æsculapius will save the people from diseases that gluttony produces. Seeds and plants are sent thither. For it has become known that wheat when it is sown will at first grow up pretty well but then wither, as if nature, condemning new sorts of food for the natives, should command them to be content with their own roots for bread. Thereupon Columbus, sailing with a fleet of twelve ships and furnished with men and arms and all kinds of things, after a voyage of twenty days landed on the isle of Hispana, and he found that the men to the very last one whom he had left had been strangled by the native barbarians, on the pretended justification of their having insulted their wives. Therefore accusing them of ingratitude, when he saw them turning towards penitence he declared them a pardon provided they should in the future be faithful and obedient.

Then searches being sent into various parts, he ascertained that it was an island of great size, that the climate was temperate, the soil fruitful, with indications of a large population, and when he likewise was told that in certain places broken into by the waters purest gold was to be found, while in the open fields there was a certain seed like in shape and taste to pepper, he concluded to build a town. Materials therefore were brought together and skilled workmen employed, and very shortly a town was built which was called by the name of Elizabeth. The Admiral himself, taking two ships, circumnavigated the entire island. Thence pursuing his way along the shores of that continent which he had christened Joanna, he sailed for one and seventy days along the coast of, keeping the prow of his vessel ever towards the western sun; he knew from reckoning the passing days and nights that he had sailed about sixty times one hundred thousand passus (six thousand miles), being a most skillful man in estimating the course of his sailings. He called the promontory at which he halted Evangelista, and then began to consider returning home, coming back better equipped and prepared. In the course of his exploration the bay, shores, and mountains were drawn in the map. He declared that this region of the world had an elevation of eighteen degrees of the Arctic Pole, while the Northern shore of the island of Hispana had an elevation of four and twenty degrees. But it was known from his observations, if indeed he was able to reckon correctly, that the eclipse which occurred in the month of September of the year 1494 was seen in the island of Hispana, commonly called Sibilia (Seville). From this calculation Columbus concluded that the island (Hispana) was four hours distant from Cadiz and Evangelista ten hours, and not more than two hours, that is the twelfth part of the entire circuit of the earth, from that place which Ptolemy called Catizara, and which he considers to be the last habitable place toward the East. If this region of land had not stood in the way of navigation the whole of our hemisphere having been explored, a junction or complete circuit would have been made by those who should sail toward the West. Having accomplished these marvelous navigations and returning to Spain, Columbus fulfilled the work of the prophetic declaration. The King himself, who had bestowed many privileges on him while living, granted on his death that his son should succeed to the station of the father, and should be Admiral of the Indies and the Ocean-sea, who (the son, Diego) lives even to this time with the fullest honors and fortune. The grandees of Spain have not thought it unworthy to mate him with a young lady distinguished by her noble birth and her personality. And Columbus, dying, did not forget his dear country, for he left to the Bank which is called St. George, which the Genoese regard as the chief beauty and pillar of the whole Republic, a tenth portion of all of the property possessed by him while living. Thus departed this illustrious man, who if ever he had lived in the time of the Grecian heroes, without doubt would have been enrolled among the number of the gods."

CARDINAL XIMENES

Whose Genius Made Possible the Complutensian Polyglot

Haec tibi pentadecas tetragopon respicit illud.
Hospitium petri ⁊ pauli ter quinqs dierum.
Hamqs instrumentum vetus hebdoas immit. octo.
Ter nona signatur. ter quinqs receptat virumqs.

Nouum testamentum
grece ⁊ latine in academia complutensi nouiter impressum.

Que vero sigillatim ⁊ per ordinem in toto opere continentur: hic studiose lector oculis tuis subijciuntur. Primum ergo tibi occurrit epla Eusebij pamphili ad carpianū de concordia quatuor euāgeliorū. Sequitur deinceps prologus hieronymi ad damasū papā. ⁊ alii eiusdem doctoris prologi. Post hec succedūt quatuor euāgelia grece scripte cū latina ipi⁹ hieronymi trāslatione ex aduerso. Deide sequitur quo grece tractat⁹ aliter de peregrinatione sci Pauli: cuiusdā diaconi alter de ipi⁹ predicatione ⁊ martyrio eiusdē. Succedūt posties hypotheses siue argmēta theodonii doctoris greci eiusdē. Et ne argūta altiam eiusdē alterius doctoris greci unquā inan. Post hec sequūtur eple ipse bri Pauli: cū reliqs nouī testi opibus ola cū interpretatione latina eiusdē beati hieronymi ⁊ regule. Deide subiūgit̄ur vocabularia greca cōmēdatōis ⁊ dictiōes totius nouī testamenti: ⁊ insuper sapientie ⁊ ecclesiastici grece ⁊ latine cū breuissima quadā in mitio ad grecas literas introductione. Postremo loco libri canent interpretationes oim totius nouī testamenti vocabulorum: que tam greca: qua hebraica ⁊ chaldaica: soluta sunt etymologia ab vltimo matthei vsqs ad finē Apocalypsis.

TITLE PAGE OF THE COMPLUTENSIAN POLYGLOT BIBLE

The Complutensian Polyglot

First of the Complete Polyglots and a Memorable Monument of Printing

Here we must pause with awe and wonder. No description of this great Bible will convey, even in small measure, the story of the achievement; the obstacles encountered and overcome, as well as the years of toil required.

This is the celebrated Complutensian Polyglot Bible. It is the earliest of the great Polyglots, and is the first edition of the Old and the New Testament ever printed in the Greek language, and the most famous pieces of printing executed in Spain. The book was produced under the patronage and expense of Cardinal Francisco Ximenes de Cisneros (1436-1517), Archbishop of Toledo and Regent of Castile, the famous Spanish statesman and patron of learning, founder of the University of Complutum (Alcala). He gathered around him a band of eminent scholars, and purchased many ancient manuscripts, while Pope Leo X loaned him a number of manuscripts, including the famous Codex Vaticanus.

The work was started in 1502, in honor of the birth of the child who afterwards became Emperor Charles V. The first part printed was the fifth volume containing the New Testament, the colophon of which is dated 10, January 1514. The Old Testament was finished July 10, 1517, Cardinal Ximenes dying November 8, 1517. Owing to restrictions by the Church the Bible was not circulated until 1522.

In the catalogue to the Caxton Exhibition of Bibles in 1878 the Great Polyglot Bible is referred to as "the most memorable monument of typography the world

/Το[a]κατά[b]ματθαίον[c]άγιον[d]ευαγγελιον. Cap. i.

βιβλος [b]γενεσεως [c]ιησού χριστού [c]νιού [f]δαυίδ [g]νιού [b]αβραάμ. αβραάμ [h]εγέννησε/τον [i]ισαακ. [m]ισαακ [n]δε [o]εγέννησε/τον [p]ιακώβ. [q]ιακώβ [r]δε [s]εγεννησε/τον [t]ιούδαν. [u]και/τους [x]αδελφούς [y]αυτού. [z]ιούδας [a]δε [b]εγεννησε/τον [c]φαρές [d]και/τον [e]ζαρά [f]εκ/της [g]θαμαρ. [h]φαρές [i]δε [k]εγέννησε/τον [l]εσρωμ. [m]εσρώμ [n]δε [o]εγέννησε/τον [p]αράμ. [q]αράμ [r]δε [s]εγέννησε/τον [t]αμιναδαβ. [u]αμιναδάβ [x]δε [y]εγέννησε/τον [z]ναασσών [a]ναασσών [b]δε [c]εγέννησε/τον [d]σαλμών. [e]σαλμών [f]δε [g]εγέννησε/τον [h]βοόζ [i]εκ/της [k]ραχάβ. [l]βοόζ [m]δε [n]εγεννησε/τον [o]ωβήδ [p]εκ/της [q]ρούθ. [r]ωβήδ [s]δε [t]εγεννησε/τον [u]ιεσσαί. [x]ιεσσαί [y]δε [z]εγεννησε/τον

[b]Euangelium [a]scd̄m [b]Matthæū. Cap. j.

Liber [b]gñatiōis [c]ieſu [d]chriſti [e]filij [f]dauid [g]filij [h]abraā. [i]Abraā [k]genuit [l]yſaac. [m]Iſaac [n]aūt [o]genuit [p]iacob. [q]Iacob [r]aūt [s]genuit [t]iudam: [u]et [x]fratres [y]eius. [z]Iudas [a]autem [b]genuit [c]phares [d]et [e]zaram [f]de [g]thamar. ∞∞ [h]Phares [i]aut [k]genuit [l]eſrō. [m]Eſrō [n]aūt [o]genuit [p]aram. [q]Aram [r]autem [s]genuit [t]aminadab. [u]Aminadab [x]aūt [y]genuit [z]naaſon. [a]Naaſon [b]aūt [c]genuit [d]ſalmon. [e]Salmon [f]aūt [g]genuit [h]booz [i]de [k]raab. [l]Booz [m]autez [n]genuit [o]obeth [p]ex [q]ruth [r]Obeth [s]autez [t]genuit [u]ieſſe. [x]Ieſſe [y]autem [z]genuit ∞∞

has yet seen. Nothing less than the impouring wealth of the Indies, combined with the overbearing power of Ximenes, at that time could have collected the manuscripts, collated and edited them, and printed those splendid volumes in such a sumptuous manner in the short space of fifteen years! While Ximenes was building up this great monument in Spain, Cardinal Wolsey was about building Hampton Court. Two Cardinal virtues. It would be curious to inquire which cost the more money, the Polyglot or the palace, and which won the greatest honor."

Of Great Rarity and Beauty

Dibden in his "Introduction to the Greek and Latin Classics" published in 1804 states, "Upon the whole the Polyglot of Cardinal Ximenes is a publication of great rarity and beauty; and its intrinsic excellence, considering the infantine period of biblical criticism when it was executed, redounds to the eternal honor of its patron." He refers to a copy sold in 1777 for £42 ($204) and a scarce vellum copy sold for £483 ($2,347). According to the preface of the Antwerp Polyglot (page 26) the Complutensian Polyglot appears to have been rare even at the latter end of the sixteenth century.

The Guide to the Kings Library in the British Museum states: "The fount cut for the New Testament in the Polyglot is not only by far the handsomest of the early Greek types, but stands entirely by itself, as the only attempt to give to Greek characters the dignity of the best Gothic and Roman printing."

Proctor in "Printing of Greek" referring to the Polyglot, says, "To Spain belongs the honor of having produced as her first Greek type what is undoubtedly the finest Greek fount ever cut, and the only one of which it can be affirmed with certainty that it is based on the writing of a particular manuscript."

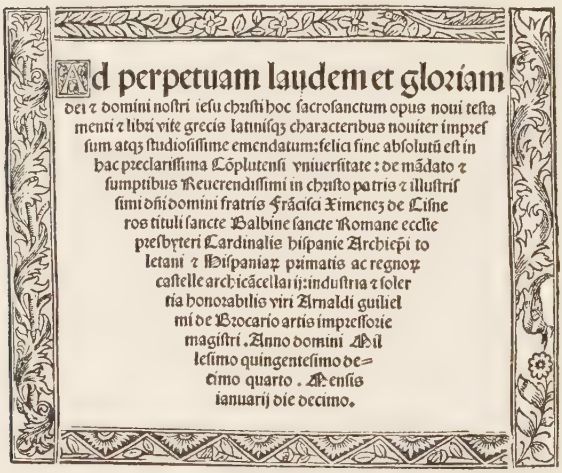
ψώμ ερχέσθω ο θέλων λαβέτω ὕδωρ ζωής δωρεάν. μαρτυρώ εγώ παντί ακούοντι τούς λόγους της προφητείας του βιβλίου τούτου εάν τις επιθή επ αυτά επιθήσει επ αυτόν ο θεός τας επ πληγάς τας γεγραμμένας εν τω βιβλίω τούτω. και εάν τις αφέλη από των λόγων του βιβλίου της προφητείας ταύτης αφέλοι ο θεός το μέρος αυτού από του ξύλου της ζωής και εκ της πόλεως της αγίας των γεγραμμένων εν τω βιβλίω τούτω. λέγει ο μαρτυρών ταύτα ναί ἔρχομαι ταχύ. ἀμήν. ναί ἔρχου κύριε ιησού. ἡ χάρις του κυρίου ιησού χριστού μετά πάντων των αγίων. ἀμήν.

Τέλος της ἀποκαλύψεως.

veniat et qui vult accipiat aquam vite gratis. Contestor enim omni audienti verba prophetie libri ccccccccccc huius. Si quis apposuerit ad hec apponet deus super illum plagas scriptas cccccc in libro isto. Et si quis diminuerit de verbis libri prophetie ccccccccc huius: auferet deus partem eius cc de libro vite et de ciuitate ccccccccc sctā et de his que scripta sūt in libro cccc isto. Dicit qui testimoniū phibet istor. Etiā venio cito: amē. Veni dñe iesu. cccc Gratia dñi nostri iesu christi cum cccc omnibus vobis. Amen.

Explicit liber Apocalypsis.

Deo gratias.


Ad perpetuam laudem et gloriam dei et domini nostri iesu christi hoc sacrosanctum opus noui testamenti et libri vite grecis latinisq; characteribus nouiter impressum atq; studiosissime emendatum: felici fine absolutū est in hac preclarissima Cōplutensi vniuersitate: de mādato et sumptibus Reuerendissimi in christo patris et illustrissimi dñi domini fratris Frācisci Ximenez de Cisneros tituli sancte Balbine sancte Romane ecclie presbyteri Cardinalis hispanie Archiepi toletani et Hispaniar primatis ac regnor castelle archicācellarij: industria et solertia honorabilis viri Arnaldi guillelmi de Brocario artis impressorie magistri. Anno domini Mil lesimo quingentesimo decimo quarto. Mensis ianuarij die decimo.

LAST PAGE OF THE NEW TESTAMENT
Colophon with Date and Place of Printing

Cardinal Ximenes is reputed to have lavished 50,000 gold ducats on the Polyglot, cheerfully defraying the entire expense of the magnificent production. For the work he purchased many rare old biblical manuscripts and it is an inexpressibly sad fact that 260 years later those treasures were thoughtlessly sold to a dealer in fire-works and thus nearly all destroyed. The book was originally sold for 6½ ducats, or equal to about $145 today. Only 600 copies were printed. It is printed in Hebrew, Chaldee, Greek and Latin. Among its characteristics are special notations made in the margin on the omission of the Doxology from the Lord's Prayer (Matthew 6), and on the inclusion as to the Three Heavenly Witnesses (I Cor. XIII-3).

The fifteen years required to finish the Complutensian Polyglot was one of devotion for Cardinal Ximenes, its promotor and patron, who, although well beyond sixty years of age, endeavored to learn the Hebrew tongue to assist in the work. When finally handed the finished copy he exclaimed: "I render thanks to thee, O God, that Thou has protracted my life to the completion of this biblical labor," and, continuing, he observed that the various difficulties of his political situation, which he had so successfully overcome, had not afforded him so much solace and comfort as that of finishing the Polyglot. Ximenes died the same year, 1517.

Arnaldo de Brocar, an almost unknown and itinerant printer, is said to have been the man who actually did the work in producing this great Bible at Alcala.

Desiderius Erasmus

First Published New Testament in Greek

Tyndale, Luther, Coverdale, and Cranmer. What a part they played, and how for all time their works live after them. And there was another contemporaneous with that famous quartet whose rare quality of mind, and scholarly attainments were widely recognized. Universally acknowledged as the foremost man of letters, Desiderius Erasmus was everywhere honored, and his influence on the Bible translations extensive during the time these men were most active. It has been said that Luther spoke to the poor and the ignorant, but that Erasmus had the ear of the educated.

Born in the year 1466, Erasmus as a young man entered the monastery, and in April, 1492, was ordained a priest. But monastic life did not suit his spirit, filled as it was with a zeal for learning. He obtained permission to leave, and for the next twenty years was studying, teaching and writing at Paris, London, Oxford, Louvain, Venice and Rome, and at the end of that time his reputation was securely established.

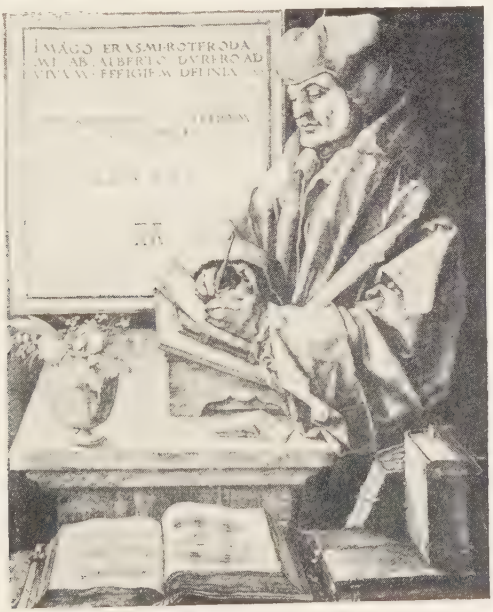
Johann Froben, the master printer of Basel, learning that Cardinal Ximenes of Spain was shortly to bring out the New Testament in Greek, likewise coveted that honor, and planned to get it.

Erasmus had at that time reached a position of considerable independence, although teaching at Cambridge. Froben, however, made his appeal so attractive that Erasmus hurried to Basel in the spring of 1515, and undertook the translation, the printing being finished in March, 1516, thus becoming the earliest published edition of the New Testament in Greek given to the world. Volume one of that stupendous monument of printing, the Complutensian Polyglot, contain-

ing the New Testament in Greek, had already been printed and bears the date January 10th, 1515. A revised edition was issued in 1519 and in 1522 appeared the beautiful third edition.

Unfortunately, the Erasmus edition was a hurried effort, a fact which he later confessed, and it appears that he only used one or two imperfect manuscripts secured about Basel. Yet notwithstanding that, his text exerted a lasting influence and in several editions that followed he made many alterations. Erasmus took up his residence at Basel, and with many other scholars flocking there the city soon became a seat of learning.

This celebrated copy of the New Testament contained the text in Latin and Greek in parallel columns, and numbered 631 pages. It was printed in folio size, and dedicated to Pope Leo X. Erasmus died in the year 1536. Tyndale came to his death the same year, and Luther ten years later.



¶INCIPIT LIBER QVI HEBRAICE DICITVR BERESITH, ID EST IN PRINCIPIO, ET GRECE GENESIS, LATINE GENERATIO, INTERPRETE SANCTE PAGNINO LVCENSI PRAE. ORDI. CONCIONATORE APOSTO.

1 IN PRINCIPIO creauit deus cœ-
2 lum, et terram. ¶ Et terra erat deſolata, et ianis: et tenebrę erant inſuperficie no-
ragmis, et ſpirit⁹ dei ſufflabat in-
3 ſuperficie aquarū. ¶ Et dixit deus.
4 Sit lux. Et fuit lux. ¶ Et uidit deus lucem q̄ eſſet bona, et diuiſit deus lucem, à tenebris.
5 ¶ Et uocauit deus lucē diem, et tenebras uocauit noctē. Et fuit ueſpera, et fuit mane dies
6 unus. ¶ Et dixit deus. Sit firmamentū in me-
7 dio aquarum, et diuidat aquas ab aquis. ¶ Et fecit deus firmamentum, et diuiſit aquas, quæ erant ſub firmamento, ab aquis quæ erant ſu-
8 per firmamētū. Et fuit ita. ¶ Et uocauit deus firmamētum cęlum, Et fuit ueſpera, et fuit ma-
9 ne dies ſecundus. ¶ Et dixit deus. Cōgregē-tur aquę quæ ſunt ſub cęlo in locum unum, et
10 appareat arida. Et fuit ita. ¶ Et uocauit deus aridam terram, et congregationem aquarum appellauit maria. Et uidit deus q̄ eſſet bonū.
11 ¶ Et dixit de⁹. Germinet terra germē, herbā ſeminificantem ſemen, arborem fructiferā facientē fructum in ſpecie ſua, in qua ſemē eius
12 ſit ſuper terram. Et fuit ita. ¶ Et protulit terra germen, herbam ſeminificātem ſemen in ſpecie ſua, et arborem facientē fructum, in qua ſemē eius fuit in ſpecie ſua. Et uidit deus q̄ eſſet
13 bonum. ¶ Et fuit ueſpera, et fuit mane dies
14 tertius. ¶ Et dixit deus. Sint luminaria in firmamento cęli, ut diuidant diem à nocte, et ſint
15 in ſigna, et tēpora, et dies, et annos. ¶ Et ſint in luminaria i firmamēto cęli, ut illuminēt ter-
16 ram. Et fuit ita. ¶ Et fecit deus duo luminaria magna, luminare maius ad dominiū diei, et luminare minus ad dominium noctis. Et ſtellas.
17 ¶ Et poſuit eas deus in firmamēto cęli, utilu-
18 minarent terram. ¶ Et ut præeſſent diei, ac noctı, et diuiderent lucem, à tenebris. Et uidit
19 deus q̄ eſſet bonum. ¶ Et fuit ueſpera, et fuit
20 mane dies quartus. ¶ Et dixit deus. Repere faciant aquę reptile animę uiuentis, et uolatile
21 uolet ſuper terrā in ſuperficie firmamēti cęli. ¶ Et creauit deus cetos magnos, et oēm animam uiuentem repentem, quam repere fecerunt aquę in ſpecie ſua, et omne uolatile alatū ſecūdum ſpeciem ſuam. Et uidit deus q̄ eſſet
22 bonum. ¶ Et benedixit eis dicēdo. Creſcite, et multiplicate uos, et replete aquas i marib⁹, et uolatile multiplicet ſe in terra. ¶ Et fuit ue-
23 ſpera, et fuit mane dies quı⁹. ¶ Et dixit de⁹. Producat terra animā uiuentem ſecundū ſpeciem ſuam, iumentum, et reptile, et beſtias terę ſecūdum ſpeciem ſuam. Et fuit ita. ¶ Et fe-
24 cit deus beſtias terę ſecūdum ſpeciem ſuā, et iumentum ſecūdum ſpeciem ſuam, et omne reptile terę, ſecūdum ſpeciem ſuā. Et uidit deus
25 q̄ eſſet bonum. ¶ Et dixit deus. Faciamus hominem ad imaginem noſtram ſecūdum ſimilitudinem noſtrā, et pręſit piſcibus maris, et uolatili cęli, et iumento, et omni terrę, et oi repti-
26 li reptāti ſuper terram. ¶ Et creauit deus hominem ad imaginem ſuam. Ad imaginem dei creauit illum, maſculū, et fœminā creauit eos.
27 ¶ Et bñdixit eis deus, et dixit ad eos de⁹. Creſcite et multiplicate uos, et replete terram, et ſubijcite eam, et dominemini piſcib⁹ maris, et uolatili cęli, et omni beſtię reptanti ſuper ter-
28 ram. ¶ Et dixit deus. Ecce dedi uobis omnem herbam ſeminātē ſemen, quę eſt in ſuperficie omnis terrę. Et oīs arbor in qua eſt fructus arboris ſeminans ſemen, uobis erit in eſcam.
29 ¶ Et omni beſtię terrę, et oīi uolatili cęli, et omni reptanti ſuper terram, in quo eſt anima uiuens, omne olus herbę in eſcam. Et fuit ita.
30 ¶ Et uidit deus oīe q̄ fecerat et ecce bonū ualde. Et fuit ueſpera, et fuit manę dies ſext⁹.

Capl'm.2.

1 PERfecti ſunt cęli, et terra, et omnis exercitus eorū. ¶ Et perfecit
2 deus die ſeptimo opus ſuum, quod fecerat, et requieuit in die ſeptimo ab omni opere ſuo, q̄ fecerat. ¶ Et benedi-
3 xit deus diei ſeptimo, et ſanctificauit illū, quia in illo requieuerat ab omni opere ſuo, q̄ creauerat deus, ut faceret. ¶ Iſtę ſunt generatio-
4 nes cęli et terrę, quando creati ſunt, in die qua fecit dominus deus cęlum, et terrā. ¶ Et omne uirgultum agri, anteqū eſſet in terra, et omnem herbā agri, anteqū oriretur, quia nō pluere fecerat dñs deus ſuper terram, et homo nō
5 erat, qui coleret terram. ¶ Et uapor aſcendebat, et irrigabat uniuerſam ſuperficiem terrę.
6 ¶ Et formauit dominus deus hominem è puluere terrę, et inſpirauit in faciem eius ſpiraculum uitę. Et fuit homo in animam uiuentem.
7 ¶ Et plantauit dominus deus ortū in Hedē-

A

A FAMOUS STEP IN BIBLE MAKING

First Division of Solid Text Into Numbered Verses.
Pagninus Bible of 1528

Earliest Modern Translation

Scarce Pagninus Version—First with the Text in Numbered Verses

The Pagninus version printed at Lyons in 1528 was a notable effort in Bible evolution. After a lapse of centuries it stands forth as the earliest version of modern times made from the original Hebrew and Greek. It was remarkable for its literal rendering of the original and was for a long time quite widely adopted.

This Bible also was the first edition in which the heretofore solid text was divided into numbered sections, or verses. The solid column was, however, continued with the numbers indicated in the margin. In a Greek New Testament printed by Stephanus at Geneva in 1551 the text was later actually divided into verses, and following this came the Geneva edition of 1560, the first Bible in English with the text in verse form.

Santes Pagninus of Lucca began his translation of this work in 1493 and finished it in 1520. Pope Leo X was deeply interested in the translation and ordered it printed at his expense. Leo died, however, in 1521, and the printing was discontinued, Pagninus moving from Rome to Avignon and later to Lyons, where he succeeded in having the book published.

Thus Pope Leo X, a conspicuous figure in world's history, had his name associated with the production of this Bible, as he did with several others. With all the intrigues of Europe with which this Pope was constantly embroiled, he was a patron of learning and did not fail to encourage Bible printing, then still in its infancy. His name is mentioned in the famous

Genoa Psalter as its supporter; he loaned to Cardinal Ximenes many valuable old manuscripts from the Vatican to assist in the preparation of the truly magnificent Complutensian Polyglot, and he apparently favored by special decree the Greek New Testament of Erasmus, all four outstanding works in Bible literature. Thus passed away a celebrated character, whose comparatively short papacy (1513 to December, 1521) covered a period filled with stirring events for the Christian Church.

Pope Leo's problems were many and he had to exercise all his diplomacy to steer his pathway through the conflicts of Maximilian I of Germany; Ferdinand of Spain; Louis XII of Spain, and Henry VIII of England. He had also to repulse the aggressions of the Turks, which was perhaps a harder task. But overshadowing all was his effort to stamp out Lutherism. It was in October, 1517, that Luther posted his famous bull against the extensive grant of indulgences and the wave of Reformation was on.

MARTIN LUTHER
From an Old Wood Cut Printed about 1525

The Luther Translations

Great Scarcity of Earliest Luther Bibles

Few names in Bible literature shine more resplendently than that of Martin Luther. As the greatest religious genius of the sixteenth century he perhaps more than any other man gave impetus to the wave of reformation that was to sweep over the world.

Luther was thirty-four years of age when he defied the Catholic Church, and nailed to the door of the cathedral at Wittenberg his famous ninety-five theses in the year 1517.

THE PENTATEUCH OF MARTIN LUTHER

This first translation by Luther was printed in 1523 and is excessively rare. Records indicate but one copy (and that imperfect) sold of this edition during last forty years.

From that hour he was a marked man and his teachings were to crystallize into a definite line of theology that now has its roots deep in the soil of civilization everywhere.

Luther, who had studied at the Augustinian convent at Erfurt, had been ordained a priest in 1507. He was excommunicated by the Pope in 1520, and in 1521 made his famous appearance before the Diet at Worms.

Luther's determination to translate the Bible into German first took definite form with the publication of "Das Newe Testament Deutzsch" at Wittenberg in 1522. It was printed by Melchior Lotther and is distinctly the "editio princeps" notwithstanding that he had already translated some of the Psalms and Gospels. He used principally the Greek Testament of Erasmus.

He followed this by publishing next year his translation of the Pentateuch, and continued on until he had completed the entire Bible. We reproduce the title page from the beautiful copy formerly in the Vollbehr collection of Berlin, but now one of the highly prized volumes in the library of the author. Both the Old and New Testaments were printed by M. Lotther at Wittenberg. The first translations by Luther are excessively rare, as the books, because of their popularity, were either worn out by constant usage or destroyed by the enemies of Luther. Some copies of this conspicuous classic of Bible literature are to be found in German public libraries, but most of them are defective. But one copy is recorded in the sales of the book trade during the last forty years, and that imperfect. According to Dodgson there is no copy in the British Museum.

The first complete edition of Luther's version of the whole Bible did not appear until 1534, when it was printed by Hans Lufft at Wittenberg. Happily phrased to suit the German tongue, the Luther translation immediately attracted wide attention, and soon became recognized as a dominant force throughout Germany.

DR. MICHAEL SERVETUS
Who Was Burned at the Stake at Geneva

The Servetus Bible

Most Copies Burned or Destroyed

Of excessive rarity is the Servetus Bible. So much so in fact that I had never expected to see one, much less to be able to secure one. Imagine then my surprise when visiting a small book shop in another city, with books piled in a disordered way all over the floor to suddenly find I was holding in my hands a copy of this notable book. It was with difficulty that I could conceal my emotions. In response to my question as to price the dealer looked at the old date, and said he would have to charge me $10. I would just as readily have paid $200, but I did not immediately take the book. Laying it carelessly aside I made several other small purchases, keeping all the time my eye on the coveted Bible, and then placing it with the rest bought it in with the lot. The other books I had shipped to me, but the Servetus Bible I never allowed to get out of my hands again until safe in my library.

The story of this book, and the melancholy fate of Dr. Michael Servetus, is a variant feature of Bible transition, and tragically sets forth the bitter religious strife that once blocked its pathway.

Dr. Michael Servetus was a martyr of the Reformation. He was born at Villa Nueve in Arragon in 1509. He first studied law, and later was educated at Paris as Doctor of Medicine, and acquired much fame as a theologian, physician and scientist. His writings were characterized by boldness and originality of thought. He was also widely known as the editor of Ptolemy's Works. He was the first writer to assert the doctrine of the circulation of the blood, a manuscript copy of his writings with this allusion being now one of the

BIBLIA

sacra ex Santis Pagnini tralatione, sed ad hebraicam

cæ linguæ amussim nouissimè ita recognita, & scholiis illustrata, ut planè noua editio uideri possit.

Accessit præterea Liber interpretationum Hebraicorum, Caldaicorum, Græcorum, nominumque in sacris literis passim occurrentium, eodem studio.

LIBERTATEM MEAM PORTO

LVGDVNI,

Apud HVGONEM à Porta.

M. D. XLII.

Cum priuilegio ad annos sex.

TITLE PAGE OF RARE SERVETUS BIBLE
Showing Samson Carrying the Gates of Gaza

valued treasures of the College Library at Cambridge. But Servetus lived in a dangerous age for one of his courageous utterances, and when the practices of the physician had hardly emerged from the subtle mysteries of the alchemist. As a young man at Bologna in 1530, he witnessed the double coronation of Charles V, and later visiting Germany perhaps saw Luther. The spectacle of the adoration of the Pope aroused in him strong anti-papal impressions. He was also for a time a friend and correspondent of the famous Genevan reformer, John Calvin.

To his Bible which appeared in 1542 he added his commentaries and a preface that stirred the anger of both Catholics and Reformers. He urged that if the doctrine of transubstantiation was contrary to Scripture then he must reject the doctrine of the Trinity. His leaning was towards Unitarianism. His notes also sought to prove that all of the Old Testament prophecies usually supposed to refer actually to the Saviour's life, had been historically fulfilled before his birth. Calvin agreed with Servetus in rejecting transubstantiation, but supported the Catholic Church in holding to the Trinity. Servetus had thus to contend with fierce enemies on all sides. He removed to Vienna, and while living in that city prudently concealed his name and adopted another, well realizing the danger to which he would be exposed as a Protestant in a Catholic country. Friends of Calvin, however, hunted him down and informed the magistrates. Servetus escaped, but his effigy was burnt with five bales of his books in that city. Servetus had intended to establish himself at Naples. While in Lyons during the Spring of 1553, he was arrested on information supposedly furnished by Calvin and thrown into prison, but he escaped on April 7th, and apparently wandered about some months incognito. Attending Church service at Geneva he was detected and again arrested. After a long trial he was condemned on the

charge of "heresy" and roasted alive at the stake October 27th, 1553, with as many of his Bibles as could be secured.

The Servetus Bible is in folio size, and Roman letter, and is in reality a revision of the Santis Pagninus version. On the title page appears an engraving of Samson carrying away the gates of Gaza with the legend "Libertatem mean mecum porto." The Bible was placed in the Index Expurgatorius.

Because of its scarcity the Servetus Bible must always be considered a highly prized addition to any collection.

The Holbein Bible

Bible Pictures By Famous Masters

Pictorial representations of the characters and events of Scriptures have come down to us from the earliest times. At first these Bible pictures were more or less symbolic of the great religious thoughts that stirred the human heart, such as a fish, a dove, an olive branch or a lamb. On a tombstone from the ancient crypt of St. Lucina, containing the body of Pomponia Graecina, wife of Plautus, who conquered Britain under Claudius, and who had been converted to Christianity, are found these symbols. Larger Bible pictures also date back in their history almost to apostolic days.

TOBIT BECOMES BLIND

BIBLIA

Vtriuſque Teſtamenti iuxta

VVLGATAM TRANSLA-

tionem, & eam, quàm haberi potuit,
emendatiſsimam: additis re-
rum præcipuis in
locis iconi
bus.

Interpretatio nominum Hebraicorum.
Index Epiſtolarum & Euangeliorum totius anni.
Index rerum & ſententiarum vtriuſque teſtamenti.

Lugduni

Apud HVGONEM à porta.

M. D. XXXVIII.

TITLE PAGE OF HOLBEIN'S BIBLE

The Device of Printer Similar to That Which Appears in Holbein's Dance of Death

HANNAH WEEPING BEFORE ELKANAH

During the succeeding centuries we find old monks in the seclusion of the monasteries busily engaged in the adornment of the sacred writings of which a beautiful example is furnished by the Lindisfarne Gospels. This is one of the marvelously illuminated manuscripts that excite our admiration and wonder. And after these came ushered into the world the printed page. Block books portraying scriptural and allegorical figures had preceded Gutenberg's initial effort, so that it was but a short step to the printed Bible illustrated with pictures. Among the first famous artists who conceived and designed Bible pictures for printed Bibles were Wolgemuth, and his celebrated pupil, Albrecht Dürer, and then came the great Hans Holbein.

Yet how can one dare to even speak of religious paintings without mention of the genius of great masters who immortalized their names with Bible pictures during that early Renaissance period. Then was

art the handmaid of the Church. Among the glorious products of that age which still charm the world are Raphael's Madonna, the ceiling of the Sistine Chapel by Michael Angelo, and the "Last Supper" of Leonardo da Vinci, and a little later the sublime "Immaculate Conception" of Murillo, and the "Descent from the Cross" by Rubens.

What is known as Holbein's Bible represents a notable effort in this line. This Bible with the series of woodcut illustrations was first published in 1538 at Lyons, France, by the brothers Trechsel, who also published Holbein's "Dance of Death." The total number of woodcuts is ninety-one. They vary slightly in size and are twice as large as those of the Dance. They were issued as a small quarto picture book in 1538, now highly sought as a prize, and in the same year were used for the Bible, the complete set appearing in a Latin edition produced at Lyons by Hugonem à porta.

These illustrations were drawn on the blocks by Holbein at about the same time as his Dance of Death pictures, and were apparently well known to Swiss printers long before they were issued. In the Basel Gallery are printers' proofs of the whole series struck off on sheets after the wood blocks were finished. The series began with the very rare "Fall," which appears only in the Bible of Hugonem à porta.

Arthur Chamberlain, in his book on Hans Holbein, the Younger, speaking of these woodcuts, states:

"Regarded as illustrations to the books of the Old Testament, these woodcuts are in all ways admirable. Holbein has brought to their making less of that imaginative power and biting humour which characterise the marvellous little pictures of the great Dance. He has concentrated his skill rather upon the faithful and accurate telling of these sacred stories as they are given in the text itself, and he does this with a perfect understanding of their strong dramatic power and their equally strong human interest. They are historical rather than spiritual in their conception, filled with the actual spirit of the narrative itself, to the exclusion of all else. He is revealed in them as a teller of stories of the first rank, with the power of seizing the most dramatic moment of each incident he depicts with unfailing instinct, and then representing it with a few

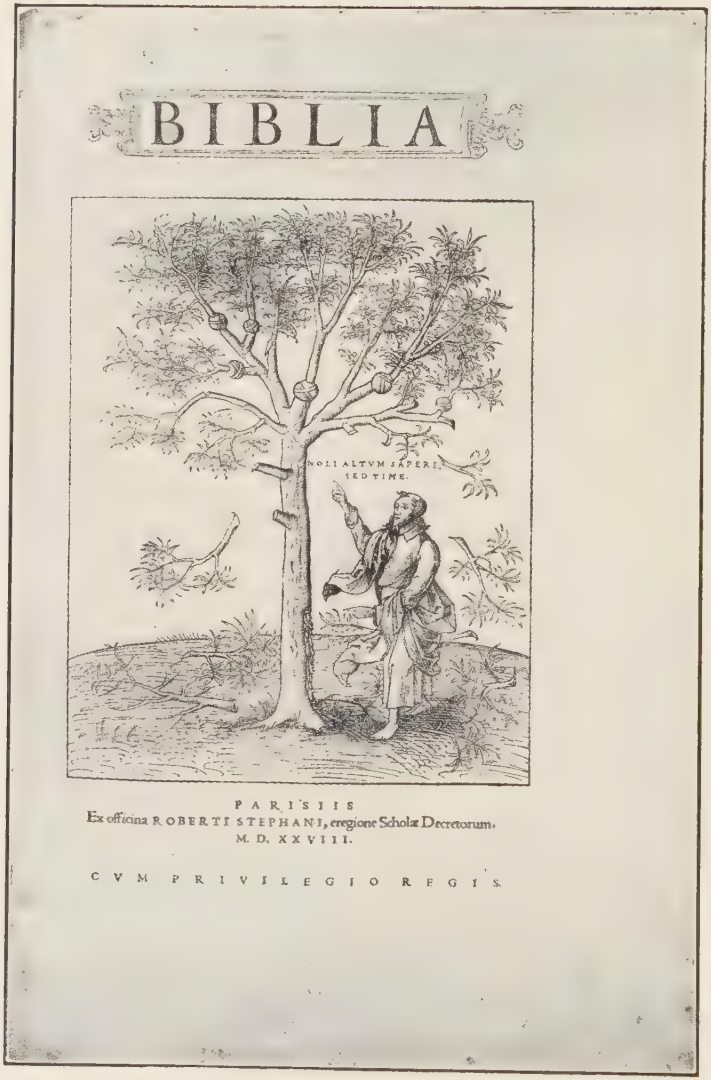
unerring strokes of his pencil clearly and simply, with no over-elaboration of needless detail or overcrowding of characters. All that is absolutely necessary he gives, and no more; but within these narrow limits, a space of only a few inches, he produced a series of designs admirable in composition, dignified and noble in conception, and yet free and dramatic in action.

"Considerable charm is added to a number of them by the beauty of the landscape or architectural background, put in with a few simple but masterly lines, as in the Burning Bush (No. 11), in which Moses kneels to unfasten his shoes, his sheep grazing around him; in Moses receiving the Commandments (No. 21), with the people at work in the vineyards, and in the distance a harvest wagon passing along a road towards a village on the plain; and in the walled city of Jerusalem with the Temple rising in its midst, in the Return from the Captivity (No. 58)."

Only a few are privileged to look upon the originals of these great masters, and it was accordingly with pride that the author secured a copy of the Bible containing the original Bible pictures by Hans Holbein.

After his return to Basel in 1519 Holbein remained in that city until 1526, and during this period his book-illustrations were executed, including his most famous piece of book-work, the Dance of Death, and these Bible pictures.

CUTTING OFF THUMBS AND GREAT TOES OF ADOMBIZEK



TITLE PAGE OF STEPHENS BIBLE
Printed at Paris in Year 1528

The Stephens Bibles

Contributions to Bible Making by Great Printer

It was during a journey on horseback from Paris to Lyons in 1551 that Robert Stephens, the master printer, worked out his system of dividing the text of the New Testament into numbered verses. Probably the division was actually planned and transcribed at the wayside inns at which he stopped for rest. Anyhow, his labors on that trip over the winding country roads of fenceless France have left their imprint on Bible text to the present time.

Robertus Stephenus, sometimes known by the name of Etienne, was a master printer and a picturesque character. He came of a family of printers and was encouraged by Francois I, King of France, who appointed him "Printer in Greek to the King." He is famous as a Bible publisher and had produced fine folios as early as 1528 and 1540. Besides his verse enumeration he edited the Greek text of the New Testament which soon attracted notable attention. In this his readings more frequently followed the Complutensian and the revised Erasmus version, and found a distinct place in the critical Bible study of that time. In fact it has been said of Stephens that his "Biblical work taken altogether had perhaps more influence than that of any other single man in the sixteenth century." The printer's son, Henry Stephens, likewise acquired a wide reputation as a scholar, and was

unquestionably responsible for much of the finer work in the third and fourth editions of his Greek New Testament. The Stephens Bibles contain the beautiful initial letters of the famous Geofroy Tory, whose work almost revolutionized the printing craft, and for beauty of design has never been surpassed. The title page cuts also bear his mark.

Stephens played his part at a critical time when the power of the printed page was receiving its early recognition as an instrument to bend the will of the people. Appreciating its importance, King Francois had been desirous of developing the art of printing to a higher and broader standard, and under his encouragement the Stephens printing establishment became famous. Stephens designed his types known as the Royal Greeks. But Stephens had to contend with the alert and powerful efforts of the Church, which in France, as in other countries, were exerting much pressure to censor and control the character of the books put out. And in the end, although protected by the King, he lost out. Discouraged with the long conflict, he gave up the controversy, and in the year 1552 removed his printing office to Geneva. Thus driven into exile he died in 1559, and his son continued the business in that city for many years afterwards. The Bibles are both the glory and the shame of France.

The Stephens Bible of 1528 represented the first effort to produce a critical edition of the Vulgate text, and although it precipitated bitter opposition, and brought directly on his establishment the censure of the Theological Faculty of Paris, it survived all opposition, and later became recognized as "practically the foundation of the official Roman Vulgate."

We have seen how Santes Pagninus in 1528 adopted the system of verse enumeration throughout the whole Bible, although he did not divide the solid column of text, but had the numbers indicated in the margins. Stephens, however, actually divided the text into verses and employed a different system.

The Royal Polyglot

Wonderful Bible Produced by Plantin

The Plantin Museum at Antwerp still stands as a monument to the printing art of the sixteenth century, and typographically its greatest achievement was the Bible. In those days its busy artizans might have been observed laboring on the production of the eight massive volumes of the Biblia Polyglotta that still maintain rank as one of the wonder books of all time. Living at a time when the awakening wave of Reformation was still at high tide, Plantin conceived an edition of the Bible that would bring fame and fortune. But it almost brought ruin.

This Bible was produced under the patronage of King Philip II of Spain, then the reigning monarch in the Netherlands, and was edited by Benedictus Arias, called Montanus, a noted scholar whose intellectual attainments quickly won for him a merited recognition notwithstanding the natural antipathy that had been aroused by the stipulation of King Philip that Montanus was to proceed to Antwerp to make the translation. That Belgian city, then a great book-making center, doubtless felt itself better qualified for the task, but the Spanish priest by his rare charm of manner, great erudition and indefatigable research soon won his way, and unquestionably contributed much to make the edition famous.

This great Royal Polyglot presented the Bible in Hebrew, Chaldee, Greek, Latin and Syriac, and was four or five years in the press. Started in 1568, it was not completed until 1572, and with the changing conditions of those times, the support which had been promised by the Spanish King was only partly given and as a result Plantin, the master-printer, was almost brought to ruin.

TITLE PAGE OF ELABORATE ROYAL POLYGLOT

NOVVM

TESTAMENTVM GRÆCVM,

CVM vulgata interpretatione Latina Græci contextus lineis inserta: Quæ quidem interpretatio cùm à Græcarum dictionum proprietate discedit, sensum, videlicet, magis quàm verba exprimens, in margine libri est collocata: atque alia BEN. ARIÆ MONTANI HISPALENSIS operâ è verbo reddita, ac diuerso characterum genere distincta, in eius est substituta locum.

ACCESSERVNT *& huic editioni Libri Græcè scripti, qui vocantur* APOCRYPHI; *cum interlineari interpretatione Latina ex Bibliis Complutensibus deprompta.*

ANTVERPIÆ,

Ex officina Christophori Plantini.

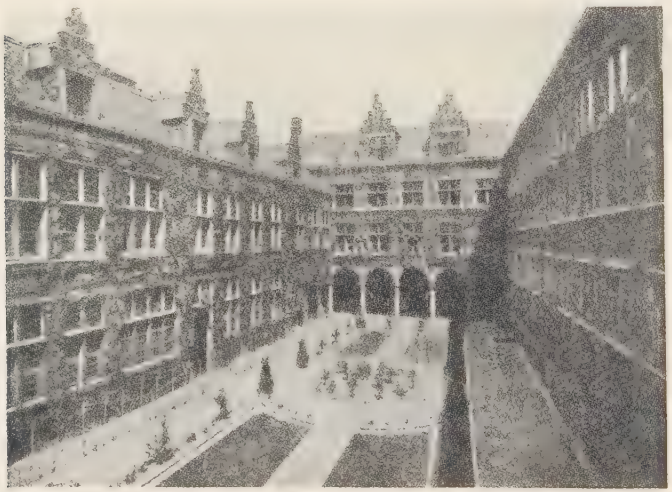
M. D. LXXXIIII.

PLANTIN'S POLYGLOT BIBLE
Title Page New Testament from the 1584 Edition Showing Device of Printer

Of this great publication probably less than 1200 copies were printed, including 200 extra fine copies and 13 copies on vellum, of which some few remain. Plantin sold the Polyglot to booksellers for 60 gulden, and to the public for 70 gulden, which would be equivalent to $290 and $340 today. Quite a good price to pay for a Bible even in these days of inflated prices. Unfortunately, many copies of the Antwerp Polyglot were lost at sea on their way to Spain.

The Paris Polyglot

The Parisian Polyglot Bible of Machael le Jay has a famous setting chiefly because he repudiated the sumptuous offers of Cardinal Richelieu. The great book was seventeen years in the press and the famous French Cardinal was desirous to sponsor the undertaking and appropriate the credit for the stupendous work. The refusal of le Jay brought about the bitter enmity of the Cardinal, who employed power to discredit and crush le Jay, who thus ended his life in misfortune.



PLANTIN MUSEUM AT ANTWERP

The London Polyglot

The Fourth and Last of the Great Polyglots

Now we are about to spend a quiet half hour reading the Scriptures. Imagine the effort necessary to hold the large folios so characteristic of the first printed Bibles. Ponderous in size and in weight, some of the issues required three or four volumes.

From the accompanying picture one may perhaps best visualize the famous Walton Polyglot Bible of 1657, generally referred to as the London Polyglot. It is the fourth, latest and most accurate of the great Polyglots. With its accompanying lexicon, it fills eight large volumes, each standing nearly two feet tall, and collectively weighing perhaps seventy pounds or more. How can we adequately describe these great books, and the labor they must have occasioned?

It was during troublesome days that this great work was conceived, but days in which men's hearts were strongly stirred with religious fervor. England had been rent with civil war, and King Charles in 1649 beheaded. The "Eikon Basilike" of the ill-fated king presents a picture of his solitudes and sufferings with expressions that could only flow from a heart bowed with grief and consigned to God. Gladstone said: "It was for the Church that Charles shed his blood on the scaffold."

Brian Walton had first planned for the Polyglot in 1647, but actually did not get it started until 1653. Oliver Cromwell had by that time become Dictator and gave permission that the paper for it might be imported duty free. In reciprocation it was intended to dedicate the Bible to Cromwell, but as he died before

TITLE PAGE LONDON POLYGLOT

it was completed it was recomposed and dedicated to Charles II, who was so pleased with it that he afterwards made Walton Bishop of Chester.

This Bible was published by subscription, the first book by subscription in England, and full nine thousand pounds ($43,740) thus promised for the work. Many noted scholars assisted much with it, including Bishop Usher, Castell, and many others.

This celebrated Bible, the fourth and last of the world's great Polyglots, and its inseparable companion, the Lexicon of Castell, furnish another illustration of devotion. Castell maintained at his own home, at his own expense, several English and seven foreign writers, some of whom died during the seventeen years required in its composition. Finally, Castell, having exhausted his patrimony, appealed to King Charles, but received no aid. Among his memoirs we find:

"I had once companions in my undertaking; partners in my toil, but some are now no more and others have abandoned me, alarmed at the immensity of the undertaking. I am now, therefore, left alone, without amanuensis or corrector, far advanced in years, with my patrimony exhausted, my bodily and mental strength impaired and my eyesight almost gone." Continuing, he observes: "I consider that day idle or dissatisfactory in which I did not toil sixteen to eighteen hours, either at the Polyglot or Lexicon."

Dibden in his introduction to the Greek and Latin classics says: "On this immortal work the voice of criticism has been uniformly favorable: no praise can transcend its merits." Thomas Hartwell Horne said: "To praise the London Polyglot would be almost an impertinence: suffice it to say that while those of Complutum, Paris and Antwerp may surpass it in interest or typographical grandeur, in all other respects it is preferable; being more ample and commodious." Truly it is a stupendous work and to attempt a full description beggars the imagination.

BRIAN WALTON OF THE LONDON POLYGLOT BIBLE

In its arrangement, volumes 1-3 contain the text of the Old Testament, that is (a) Hebrew text with an interlinear translation; (b) the Latin Vulgate following the Clementine text; (c) the Greek Septuagint with a parallel Latin translation; (d) the Chaldee Paraphrase; (e) the Syriac version with a Latin translation; and (f) the Arabic version. The Samaritan-Hebrew and the Samaritan-Targum are added to the Pentateuch. The Apocryphal books appear separately.

In the New Testament the Four Evangelists are in six languages, the other books in five, and those of the Judith and Maccabees only in three. The Fifth volume contains the Greek text, with a Latin translation; also the Vulgate, the Syriac, the Arabic, the Aethiopic and with the Gospels the Persic version with Latin translations to each; and under the Greek text several readings from the Codex Alexandrinus. In the sixth volume is the first copious collection of various readings that was ever printed.

The front title page is a beautiful engraving by W. Hollar, and facing it another full page engraving containing a large picture of Brian Walton by the Sculptor Bombart. Following this are eleven pages of preface; fifty-three pages of Bible Chronology, coins, weights, idioms and descriptions of the Holy Land; thirty-eight pages of maps and plans; and the Prolegomera one hundred and six pages. The total number of pages of the full work is 9882. Copies of the Polyglot and Lexicon have become quite rare and valuable. In the First Presbyterian Church in Philadelphia is a copy of the London Polyglot purchased early in the last century with a note stating the Bible then cost $800.

These Type Pages Give Some Idea of the Various Languages In Which This Great Bible Was Printed

ספר שמות : מט

Ver. VULG. LAT.

16 Irruat super eos formido & pavor, in magnitudine brachii tui: fiant immobiles quasi lapis, donec pertranseat populus meus Domine, donec pertranseat populus iste, quem acquisisti.
17 Introduces eos, et plantabis eos in monte hereditatis tuæ, firmissimo habitaculo tuo, quod operatus es, Domine: sanctuarium tuum, Dñe, quod firmaverunt manus tuæ.
18 Dñs regnabit in æternum, & ultra. Ingressus est enim equus Pharao cum curribus & quantis ejus in mare: & reduxit super eos Dominus aquas maris: filii autem Israel ambulaverunt per siccum in medio ejus.
20 Sumpsit ergo Maria prophetissa, soror Aaron, tympanum in manu sua: egressæ sunt omnes mulieres post eam cum tympanis & choris,
21 Quibus præcinebat dicens, Cantemus Domino, gloriosè enim magnificatus est: equum & ascensorem ejus dejecit in mare.
22 Tulit autem Moyses Israel de mari rubro, & egressi sunt in desertum Sur: ambulaverunt tribus diebus per solitudinem, & non invenerunt aquam.
23 Et venerunt in Mara, non poterant bibere aquas de Mara, eò quòd essent amaræ: unde & congruum loco nomen imposuit, vocans illum Mara, id est, Amaritudinem.
24 Et murmuravit populus contra Moysen dicens, Quid bibemus?
25 At ille clamavit ad Dñm, qui ostendit ei lignum: quod cum misisset in aquas, in dulcedinem versæ sunt. Ibi constituit ei præcepta, atq; judicia, & ibi tentavit eum, Dicens, Si audieris vocē Dñi Dei tui, & quod rectū est coram eo feceris, & obedieris mandatis ejus, custodieríque omnia præcepta illi*, cunctum languorem, quem posui in Ægypto, non inducam super te. Ego enim Dñs sanator tuus.
27 Venerunt autem in Elim filii Israel, ubi erāt duodecim fontes aquarum, & septuaginta palmæ: & castrametati sunt juxta aquas.

Cap. XV.

Versio GRÆCA LXX. Interp.
Cum Translatione LATINA.

16 Ἐπέσται ἐπ' αὐτὰς (a) φόβος καὶ ἔκθαμβος ἐν μεγέθει βραχίονός σου (a) ἀποληφθήτωσαν ὡς λίθος, ἕως ἂν παρέλθῃ ὁ λαός σου Κύριε, ἕως παρέλθῃ ὁ λαὸς οὗτος, ὃν ἐκτήσω.
17 (a) καὶ εἰσάξεις αὐτοὺς καὶ καταφυτεύσεις (a) ἐν ὄρει κληρονομίας σου, (a) ἑτοίμῳ κατοικητηρίῳ σου ἔργον κατειργάσω, Κύριε, ἁγίασμα κύριε, ἃ ἡτοίμασαν αἱ χεῖρές σου.
18 Κύριος βασιλεύσει τοῦ αἰῶνος καὶ ἐπ' αὐτόν. Ὅτι εἰσῆλθεν ὁ ἵππος τοῦ Φαραὼ σὺν τῷ ἅρματι αὐτοῦ καὶ τοῖς ἀναβάταις αὐτοῦ εἰς τὴν θάλασσαν, καὶ ἐπήγαγεν (a) ἐπ' αὐτοὺς κύριος τὸ ὕδωρ τῆς θαλάσσης· οἱ δὲ υἱοὶ Ἰσραὴλ διῆλθον διὰ ξηρᾶς ἐν μέσῳ τῆς θαλάσσης.
20 Καὶ λαβοῦσα Μαριὰμ ἡ προφῆτις ἡ ἀδελφὴ Ἀαρὼν τὸ τύμπανον ἐν τῇ χειρὶ αὐτῆς, αἱ γυναῖκες πᾶσαι ἐξῆλθον ὀπίσω αὐτῆς ἐν τυμπάνοις καὶ χοροῖς.
21 Ἐξῆρχε δὲ αὐταῖς Μαριάμ· Ἀσατε τῷ κυρίῳ, ἐνδόξως γὰρ δεδόξασται· ἵππον καὶ ἀναβάτην ἔρριψεν εἰς θάλασσαν.
22 Καὶ ἐξῆρεν Μωσῆς τὸν Ἰσραὴλ ἀπὸ θαλάσσης ἐρυθρᾶς, καὶ ἐξῆλθον εἰς τὴν ἔρημον Σούρ. καὶ πορευθέντες ὁδὸν τριῶν ἡμερῶν ἐν τῇ ἐρήμῳ, οὐχ ηὕρισκον ὕδωρ.
23 Ἦλθον δὲ εἰς (a) Μαῤῥάν, καὶ οὐκ (a) ἠδύναντο πιεῖν ὕδωρ ἐκ Μαῤῥὰ πικρὸν γὰρ ἦν· διὰ τοῦτο ἐκλήθη τὸ ὄνομα τοῦ τόπου, Πικρία. Καὶ διεγόγγυζεν ὁ λαὸς (c) ἐπὶ Μωσῆν, λέγοντες, Τί πιόμεθα;
25 Καὶ ἐβόησε Μωσῆς πρὸς κύριον· καὶ ἔδειξεν αὐτῷ κύριος ξύλον, καὶ ἔβαλεν αὐτὸ εἰς τὸ ὕδωρ, καὶ ἐγλυκάνθη τὸ ὕδωρ. ἐκεῖ ἔδωκεν αὐτῷ δικαιώματα καὶ κρίσεις (a) καὶ ἐκεῖ αὐτὸν ἐπείρασεν.
26 Καὶ εἶπεν, Ἐὰν ἀκοῇ ἀκούσῃς τῆς φωνῆς κυρίου τοῦ θεοῦ σου, καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιήσῃς, καὶ προσέχῃς τοῖς προστάγμασιν αὐτοῦ, καὶ φυλάξῃ πάντα τὰ δικαιώματα αὐτοῦ, πάσαν νόσον ἣν ἐπήγαγον τοῖς Αἰγυπτίοις, οὐκ ἐπάξω ἐπὶ σὲ οὐδεμίαν· ἐγὼ γάρ εἰμι (a) κύριος ὁ ἰώμενός σε.
27 Καὶ ἦλθον εἰς Αἰλείμ· καὶ ἦσαν ὧδε δώδεκα πηγαὶ ὑδάτων, καὶ ἑβδομήκοντα φοίνικες· παρεβάλοσαν ἐκεῖ παρὰ τὰ ὕδατα.

Israel super eos terrore & timore: (a) magnitudine brachii tui fiant tanquam lapis: donec transeat populus tuus Domine, donec transeat populus iste, quem possedisti.
17 Introduces eos, et plantabis eos in monte hereditatis tuæ, (a) in firmissimum præparatione tua fecisti habitaculum tuum, Domine, quod præparaverunt manus tuæ, Domine, sanctificatio tua.
18 Dominus regnabit in æternum & in sæculum sæculi. Quoniam ingressi sunt equi Pharaonis cum curribus ejus, & equites ejus in mare, & reduxit super eos Dñs aquas maris: filii autem Israel ambulaverunt per siccum in medio mari. Sumpsit autem Maria prophetissa soror Aaron tympanum in manu sua, & exierunt omnes mulieres post eam cum tympanis & choris.
21 Præcinebat autem eis Maria dicens, Cantemus Domino, gloriosè enim magnificatus est: equum & ascensorem dejecit in mare.
22 Et levavit Moyses Israel de mari Rubro, & egressi sunt in desertum Sur. Et ambulaverunt viam trium dierum in deserto, & non invenerunt aquam.
23 Et venerunt in Mara, & non poterant bibere aquam de Mara, quia amara erat: propterea vocavit nomen loci illius, Amaritudo.
24 Et murmurabat populus contra Moysen, dicentes, Quid bibemus?
25 Et clamavit ad Dominum, & ostendit ei Dominus lignum, & misit in aquam, & dulcoratæ sunt aquæ. Ibi præcepit ei & judicavit eum.
26 Et dixit, Si audiendo audieris vocem Domini Dei tui tui, & quæ placita sunt coram eo feceris, & auscultaveris mandatis ejus, & custodieris omnia præcepta ejus, omnem infirmitatem, quam posui in Ægyptiis, non ponam super te: ego enim sum Dominus sanans te.
27 Et venerunt in Elim, ubi erant duodecim fontes aquarum, & septuaginta palmæ: & castrametati sunt ibi super aquas.

MS.A. (a) φόβος (b) ὁ βραχίων (c) ἐπὶ τὸν Μωυσῆν (a) ἀπέλαβεν αὐτὸν εἰς (a) κληρονομίαν (a) ἀπέλαβες αὐτὸν εἰς (a) ἑτοιμασίαν σου τὴν (b) βραχίονά σου (c) ἐπὶ τὸν Μωυσῆν, (a) ἐπεισαγαγὼν αὐτὸν, (a) ἐπεισαγαγὼν αὐτὸν (a) ἐν τῷ ὄρει (a) ἐν τῇ ἑτοιμασίᾳ

THE LONDON POLYGLOT BIBLE AND LEXICON

Eight Massive Volumes Containing Nearly Ten Thousand Pages

The Clementine Bible

For Centuries the Catholic Standard

To be the standard Bible of the Roman Catholic Church, for a period covering more than three hundred and thirty-five years, must of itself be sufficient to give this edition rank of distinction. This version is known as the Clementine Bible, and was first issued from the press of the Vatican at Rome in 1592. It is more properly speaking a revision of the Sixtine edition, also printed at the Vatican, and cannot be considered without it.

Prior to 1590 all of the Vulgate Bibles used by the Catholic Church had lacked the full sanction of the highest authorities at Rome. Numerous attempts had been made to prepare a standard version but none were carried on to completion until by Pope Sixtus V in 1590.

In the preface of this edition it was solemnly declared to be the only authentic version recognized by the church, nor was any other version to be printed anywhere during the next ten years than at the Vatican, and any person disobeying such orders of the Church, whether editors, scholars, printers or booksellers, were threatened with all the terrible penalties the church could invoke.

Sixtus died on August 27th, 1590, the year of publication, and notwithstanding the prestige of the church and all the protection thrown about it, the Bible quickly aroused dissatisfaction. Two years later the Vatican produced the Clementine Bible which up to the present time has held its place as the standard version. Pope Clement VIII ordered all copies of the Sixtine edition withdrawn, and to appease the threats of Sixtus, the name of the dead pope was printed on the title page. The Bible was printed in Latin in large folio size, and contained 607 pages.

Bibles in the English Language

Develop New Epoch of Bible Controversy

Four score years had passed away before the Bible, which had been so extensively printed on the Continent of Europe following Gutenberg's initial effort, first came into existence in the English speaking tongue. But when the sturdy English translators began their labors it at once precipitated a bitter religious strife that fills one of the darkest pages in history. Romance, devotion, conflict, tragedy and triumph without parallel in world annals must have throbbed in the veins of the men who were first to engage in the translation and printing of the scripture in English.

Already the continent had been feverishly stirred and torn with the denunciation of the papal clergy by Martin Luther. In England the church authorities were zealously alert and powerful in repressive measures to stamp out the Bible, and accuse teacher and printers of heresy. Yet in striking and convincing contrast Bible printing continued. Threats, pain, torture and death of the most cruel kind failed to restrain the call for the Bible that swept onward with a flood tide.

In those days the world was emerging from its long hibernation of ignorance. The revival of learning, especially of the study of Greek and Hebrew languages during the 15th century, had made possible a broader knowledge of the Scriptures, practically all of the previous versions having been made from the Vulgate. At such a time when religious excitement swayed society widely, the advocates for suppression, with an intensity that knew no restraint, declared it a dangerous thing to make a translation of the Bible from one language to another.

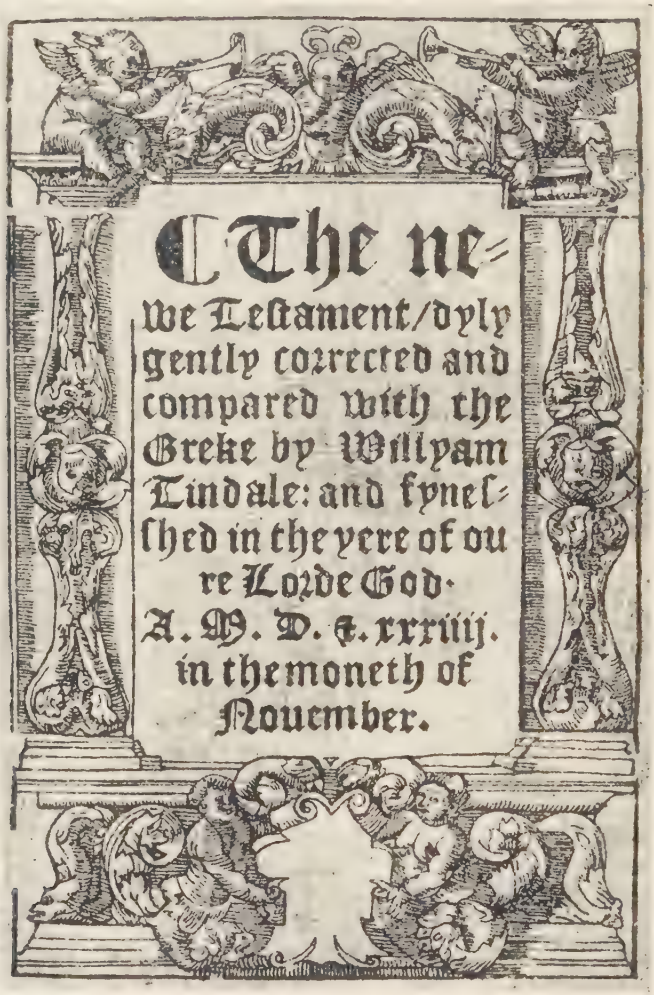
If such scenes now appear strange and impossible it should be interesting to recall that even this country did not escape struggles of religious mania. On June 1, 1660, Mary Dyer, wife of the Secretary of Rhode Island, was hung in Boston Common because she insisted on proclaiming her religious views, and a number of Quakers in New England were hung, reviled, scolded and banished before freedom of religious thought was achieved.

Later this was followed by an epoch of witchcraft frenzy. During the winter of 1692 the jails at Boston and Salem were filled with people accused of witchcraft. Giles Corey was pressed to death for that imaginary offense, the only known case of this death penalty in the criminal records of America.

Political Background

Probably the obstacles and controversies that so sorely tried those who trod the Highway had in reality much of a political background that we can but faintly understand at this time. Dugdale, in his splendid book on the "Troubles in England," printed in the year 1681, in the opening of the preface, states:

"That all Rebellions did ever begin with the fairest Pretenses for Reforming of somewhat amiss in the Government, is a Truth so clear, that there is no need of manifestation thereof from Examples. Nor were they ever observed to have greater success, than when the Colours for Religion did openly appear in the Van of their armed Forces; most men being desirous to have it really thought (how bad and vile soever their practices are) that zeal to God's glory, is no small part of their aim. Which guilded bait hath been usually held forth to allure the Vulgar, by those, whose ends and designs were nothing else, than to get into power, and so to possess themselves of the Estates and Fortunes of their more opulent Neighbors."



THE TREASURED TYNDALE'S NEW TESTAMENT
First Title Page of Edition Printed in 1534; the Complete Bible in English Had Not Yet Appeared

Tyndale's New Testament

Scripture First Printed in the English Language

"God open the King of England's eyes." That dying appeal comes ringing down through the centuries, and not without purpose. The man of the hour, Tyndale, calmly gave his life that the world might have the first printed New Testament in the English language. It is a book to be venerated through all time. Legend has never furnished a more thrilling story. Because of his incomparable gift to the world, as well as his devotion to his task, no name throughout the entire range of literature should shine with greater effulgence.

Driven out of England, Tyndale started the printing of his famous Testament at Cologne. Peter Quentell is generally supposed to have been the printer. It is thought that he first printed the Gospels of Matthew and Mark separately. No copies, however, are known to be extant. Later he had to flee to Worms, Germany, where the printing of the first Bible text in English was completed. Only a fragment exists of the first issue, and but two imperfect copies of the Worms edition. Tyndale's work was a courageous undertaking and created intense religious controversy, and Tyndale was finally captured and burned at the stake during October, 1536. The reading of the New Testament was prohibited by proclamation and all copies confiscated and burned, so that of the several editions known to have been printed before 1534 no other copies exist today. Of the edition of 1534 very few copies have survived, and exceedingly few complete copies.

Early recognized as a scholar, Tyndale frequently had disputes with Catholic priests concerning their method of expounding the Scripture, and on one occasion is quoted as saying: "I defie the Pope and all his lawes, and if God spare my lyfe ere many years, I wyl cause a boye that dryueth ye plough, shall knowe more of the scripture than thou doest."

Records bear mute testimony of the activity of the Testament circulators in carrying forward the dangerous work of distribution. They were anti-Papists and instinctively recognized in the books a strong support of their cause. Against them was thrown the tremendous power of the Church, and the connivance of the King. The famous Cardinal Wolsey ordered the arrest of Tyndale, and the brilliant Sir Thomas More, author of "Utopia," condemned his work.

The Church at Rome strongly supported the persecution, Cardinal Campeggio in a letter to Wolsey stating:

> "I cannot but greatly rejoice, when I hear daily from our most serene and most powerful King, that by your most illustrious Lordship's assistance and diligence, a glorious and saving work is being carried on in his kingdom for the protection of the Christian religion; as for instance, we lately heard, to his Majesty's great praise and glory, that he had most justly caused to be burnt a copy of the Holy Bible, which had been mistranslated into the common tongue by the faithless followers of Luther's abominable sect, to pervert the pious minds of simple believers, and had been brought into his kingdom. Assuredly no burnt offering could be more pleasing to Almighty God."

With the first printed English translation again enters the influence of woman. Tyndale's work took placed during the reign of King Henry VIII, and if that colorful monarch had not persisted in his demand for a divorce from Catherine of Aragon the fall of Wolsey might not have occurred, and the break with the Pope at Rome averted. What effect this might

have had on the entire structure of the Protestant Church no one can now determine.

The King's Proclamation

An illustration of the bitterness of the controversey brought about by the printing of Tyndales Newe Testament is furnished by the fact that in May 1530 the Bishop of London caused all Newe Testaments he could secure to be brought into Paules churchyard and there publicly burned.

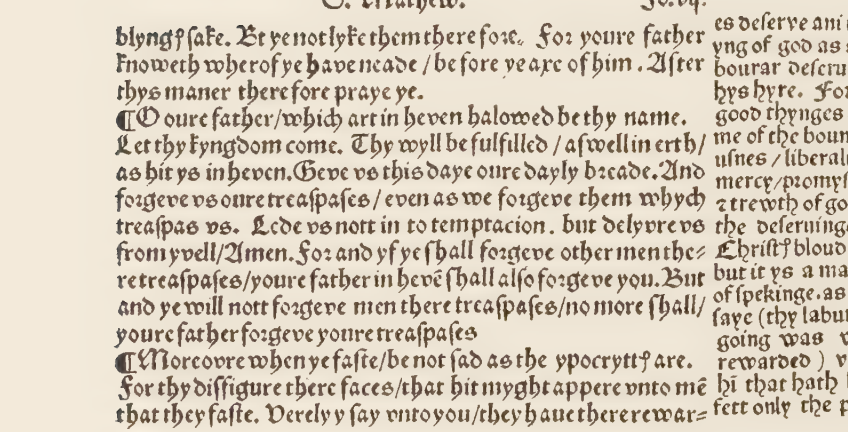
During June 1530 King Henry the Eight issued his proclamation stating in part:

"A proclamation made and diuysed by the kyngis highness, with the aduise of his honorable counsaile, for dampning of erronious bokes and heresies, and prohibitinge the hauinge of holy scripture, translated into the vulgar tonges of englisshe, frenche, or duche, in suche maner, as within this proclamation is expressed.

"The kinge our most dradde soueraigne lorde, studienge and prouidynge dayly for the weale, benefite, and honour of this his most noble realme, well and euidently perceiueth, that partly through the malicious suggestion of our gostly enemy, partly by the yuell and peruerse inclination and sedicious disposition of sundry persons, diuers heresies and erronious opinions haue ben late sowen and spredde amonge his subjectes of this his said realme, by blasphemous and pestiferous englisshe bokes, printed in other regions, and sent in to this realme, to the entent as well to peruerte and withdrawe the people from the catholike and true fayth of Christe as also to stirre and incense them to sedition, and disobedience agaynst their princes, soueraignes, and heedes, as also to cause them to contempne and neglect all good lawes, customes, and vertuous maners, to the final subuersion and desolation of this noble realme, if they myght

haue preuayled (whiche god forbyd) in thyr most cursed persuasions and malicious purposes. * * * * * * And to the entent that his highnes wylbe asserteyned, what nombre of the sayd erronious bokes shalbe founde from tyme to tyme within this his realme, his highnes therfore chargeth and commaundeth, that all and euery person or persones, which hath or herafter shall haue, any boke or bokes in the englisshe tonge, printed beyond the see, as is afore written, or any of the sayde erronious bokes in the frenche or duche tongue: that he or they, within fyftene dayes nexte after the publisshynge of this present proclamation, do actually delyuer or sende the same bokes and euery of them, to the bishop of the diocese," etc. * * * *

Continuing, the proclamation commanded all his "Mayres, sheriffes, bailliffes, constables, bursholders and other officers" if they knew of any one receiving, having or detaining any of the "sayd erronious bokes" that they immediately attach the said person in the


S. Mathew. Fo.vij.

blyngf ſake. Be ye not lyke them there fore. For youre father knoweth wherof ye haue neade / before ye axe of him. After thys maner therefore praye ye.

¶O oure father/which art in heven halowed be thy name. Let thy kyngdom come. Thy wyll be fulfilled / aſwell in erth/ as hit ys in heven. Geve vs this daye oure dayly breade. And forgeve vs oure treaſpaſes / even as we forgeve them whych treaſpas vs. Lede vs nott in to temptacion. but delyvre vs from yvell/Amen. For and yf ye ſhall forgeve other men there treaſpaſes/youre father in hevē ſhall alſo forgeve you. But and ye will nott forgeve men there treaſpaſes/no more ſhall/ youre father forgeve youre treaſpaſes

¶Morcovre when ye faſte/be not ſad as the ypocrittf are. For thy diſſigure there faces/that hit myght appere vnto mē that they faſte. Verely y ſay vnto you/they haue there rewar=

es deſerve and thyng of god as a labourar deſcruerth hys hyre. For all good thynges come of the bountefulnes / liberalite/ mercy/promyſes/ & trewth of godbi the deſeruinge of Chriſtf bloud ōly but it ys a maner of ſpekinge. as we ſaye (thy labur or going was well rewarded) vnto hī that hath but fett only the pro=

THE LORD'S PRAYER AS FIRST PRINTED IN ENGLISH

following language: "Also his highness commaundeth all mayres, sheriffes, bailliffes, constables, bursholders, and other officers and ministers within this his realme, that if they shall happen by any meanes or waynes to knowe that any person or persons do herafter bye, receyue, haue, or deteyne any of the sayde erronious bokes, printed or written anywhere, or any other bokes in englisshe tonge printed beyonde the see, or the sayd erronious bokes printed or written in the frenche or duche tonge, contrarye to this present proclamation, that they beinge therof well assured, do immediately attache the saide person or persons, and brynge hym or them to the kynges highnes and his most honorably counsayle: where they shalbe corrected and punisshed for theyr contempte and disobedience, to the terrible example of other lyke transgressours.

"More ouer his highnes commaundeth, that no maner of person or persons take vpon hym or them to printe any boke or bokes in englisshe tonge, concerynge holy scripture, not before this tyme printed within this his realme vntyll suche tyme as the same boke or bokes be examyned and approued by the ordinary of the diocese, where the said bokes shal be printed: * * * "And that hauing respecte to the malignite of this present tyme, with the inclination of people to erronious opinions, the translation of the newe testament and the olde in to the vulgare tonge of englisshe, shulde rather be the occasion of contynuance or increase of errours amonge the sayd people, than any benefyte or commodite towarde the weale of their soules. And that it shall nowe be more conuenient that the same people haue the holy scripture expounded to them, by preachers in their sermons, accordynge as it hath ben of olde tyme accustomed before this tyme. * * * *"

In order to make this first translation of the Scripture into English more easily understood, Tyn-

lyke them therfore. For youre father kno-
weth wherof ye haue neade/ before ye aye of
Luk.vj.a him. After thys maner therfore praye ye.

The Paternoster. O oure father which arte in heve/halowed
be thy name. Let thy kyngdome come. Thy
wyll be fulfilled/as well in erth/as it ys in he-
ven. Geve vs thisdaye oure dayly breede. An
forgeve vs oure treaspases/eve as we forgeve
Mar.vj.c oure trespacers. And leade vs not into tepta-
Eccleſi. cion: but delyver vs fro evell. For thyne is y
xxviij. kyngedome and y power/ & y glorye for ever
Loue. Amen. For and yf ye ſhall forgeve other men
naunt. their treaſpaſes / youre hevenly father ſhall
alſo forgeve you. But and ye wyll not forge-
ve men their treſpaſes/nomore ſhall youre fa
ther forgeve youre treaſpaſes.

✠ Moreoure when ye faſte/ be not ſad as
ypocrytes are. For they diſſigure their face
that they myght beſene of men how they faſte
Verely I ſay vnto you/they have their rewar
Faſtinge de. But thou/when thou faſteſt/annoynte thy
ne heed/and waſhe thy face/that it appere no
vnto men howe that thou faſteſt: but vnto thy
father which is in ſecrete: & thy father which
Lu.vij.d ſeeth in ſecret/ſhall rewarde the openly.
Lu.vij.d Se that ye gadder you not treaſure vpon y
erth / where ruſt & mothes corrupte / & where
theves breake through and ſteale. But gadder
Treaſure ye treaſure togeder in heve where nether ruſt
nor mothes corrupte / & where theves net
breake vp nor yet ſteale. For where ſoever yo
re treaſure ys/there will youre hertes be alſo
Lu.vj.c. The light of the body is thyne eye. Wh
for

THE LORD'S PRAYER IN TYNDALE'S NEW TESTAMENT OF 1534

dale preceded the text with twenty pages of instruction. The lofty thought and strength, sincerity and beauty of the teaching he sets forth in this preface to our first Scripture has never been excelled in the English tongue. Likewise the quaint expression well reflects the age, as may be noted by the examples here given:

> "Here thou hast (moost deare reader) the new Testament or covenant made wyth us of God in Christs bloude. Which I have looked over agayne (now at the last) with all dylygence, and compared it unto the Greke, and have weded oute of it many fautes, which lacke of helpe at the begynninge and oversyght dyd sowe therein. ********
>
> Therefore (that I myght be founds faythfull to my father and Lorde in distributinge unto my brethern & felowes of one fayth, their due and necessarye fode: so dressing it & seasoninge it that the weake stomaches may receive it also and be better for it) I thought it my dutye (most deare reader) to warne the before & to show the the right waye in & to give ye the true keye to open it with all & to arme the agaynst false Prophetes & malicious ypocrytes whose perpetuall stodye is to leven the scripture where it should save thy soule, and make us shote at a wronge marke to put oure trust in those thinges that proffit their belyes onlye and flee oure soules."

Playing "Boo Peep"

This is the famous edition in which Tyndale in his preface had his celebrated controversy with George Joye.

Tyndale was much aggrieved that Joye had corrected the text of his translation, and had changed some words, particularly Resurreccion, which Joye had altered "into lyfe after this lyfe."

Because Joye put his name to some of the books and in others kept it out, Tyndale in his complaint charged him with playing "Boo Peep," as shown herewith:

*W. Tyndale Once Again to the Reader

Thou shalt understonde moost dere reader when I had taken in hand to looke over the new testament agayne & to compare it with the greke, and to mende whatsoever I coulde fynde amysse & had almost fyneshed ye labour: George Joye secretly toke in hand to correct it also by what occasyn his conseyence knoweth: & preuented me in so moche that his correction was prynted in great nombres yer mayne begane. When it was spyed and worde brought me though it seemed to dyvers others that George Joye had not used ye offyce of an honest man seing he knew that I was in correctying it my selfe: nether dyd walke after ye rules of ye love and softness which Christ & his desciples teache us how that we should do nothynge of stryfe to move debate or of vayne glorie or of covetousnes. Yet I toke ye thing in worth as I have done dyvers other in tyme past as one that have more experyence of that nature & disposicion of the manes complexion & supposed that a lytle spyse of covetousnes & vayne glorie (two blynde gydes) had been the onlye cause that moved him so to do aboute which thynges I stryve with no man: so folowed after & corrected forth & caused this to be prynted without surmyse or lokynge on his correction.

But when the pryntynge of myne was almost fynesshed one brought me a copie & shewed me so manye places in sochewyse altered that I was astonyed & wondered not a lytle what furye had driven him to make soche change & to call it a diligent correcion. Thorow oute Mat. Mark & Luke perpetually: and ofte in the actees & sometyme in John & also in hebrues where he fyndeth this worde Resurreccion he changeth it into ye lyfe after this lyfe, or verie lyfe and soche lyke as one that abhorred the name of the resurreccion.

If that change to turne resurreccion unto lyfe after this lyfe be a dylygent correcion, then must my translacion be fautie in those places & saint Jeromes and all ye translatours that ever I heard of in what tonge so ever it be, from ye apostles unto this his dylygent correcion (as he calleth it) which whether it be so or no I permyt it to other mennes judgementes.

But of this I chalenge George Joye that he dyd not put his awne name thereto and call it rather his awne translacion: & that he playeth boo pepe, and in some of his bookes putteth in his name & tytle, and in some kepeth it oute. It is lawfull for who will to translate and shew his mynde though a thousand had translated before him. But it is not lawful (thynketh me) ner yet expedyent for the edifienge of the unitie of the fayth of Christ that whosoever will shall by his awne auctorite take another mannes translacion & put in and change at pleasur, and call it a correccion. *******

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* The old English is here carefully followed exactly as it appeared with all its strange spelling and quaint expression.

If George Joye wyll saye (as I wot well he will) that his change is the sense and meaning of those scriptures. I answer that it is soner sayde than proved: howbeit let other men judge. but though it were the very meaning of the scripture: yet if it were lawfull after his ensample to every man to playe boo pepe with the translacions that are before him & to put oute the words of the text at his pleasure & to put in everywhere his meaninge: or what he thought the meaning were, that were the next waye to stableyshe all heresies and to destroy the grounde wherewith we should improve them. ********

Wherfore concernyinge the resurreccion I protest before God and oure savioure Jesus Christ, and before the universall congregacion that believeth in him, that I beleve accordynge to the open and manyfes scriptures & catholyck fayth that Christ is risen agayne in the flesshe which he receaved of his mother the blessed virgin marie, & body wherein he dyed. And that we shall all both good and bad ryse both flesshe & bodye & apere together before the judgement seat of Christ to receve every man accordynge to his dedes. And that bodyes of all that believe & contynew in the true fayth of christ shall be endewed with lyke immortalite and glorie as is the bodye of christ. *******

As concerninge all I have translated or otherwise written I beseche all men to reade it for that purpose I wrote it: even to bringe them to the knowledge of the scripture. And as farre as the scripture approveth it so farre to alow it, and if in anye place the worde of god dysalow it, there to refuse it, as I do before oure savyour Christ & his congregacion. And where they fynde fautes let them shew it me if they be nye, or wryte to me, if they be farre off: or wryte openly agaynst it & improve it & I promyse them that if I shall perceave that there reasons conclude I will confesse myne ignoraunce openly.

Wherefore I beseche George Joye, that and all other to, for to translate the scripture for themselves, whether out of Greke, Latyn or Hebrue. Of (if they wyll nedes) as the foxe when he hath pyssed in the grayes hole chalengeth it for his awne, so let them take my translacions & laboures, & change & alter & correcte & corrupte at their pleasures. and call it their awne translacions and put to their awne names & not to playe boo pepe after George Joyes manner."

Which whether he have done faythfully and truly, with soche reverance and feare as becommeth the worde of God, and with soche love and mekenes and affeccion to vnite and circumspexcion that the vngodlyle have none occasion to rayle on the verite, as becommeth the servauntes of Christ, I referre it to the iudgmentes of them that knowe and love the trouth. For this I protest, that I provoke not Joye ner any other man (but am prouoked, and that after the spytfullest maner of provokynge) to do sore agaynst my will and with sorow of harte that I now do. But I nether can ner will soffre of anye man, that he shall goo take my translacion and correct it without name, and make soche chaungynge as I my selfe durst not

SECOND TITLE PAGE
TYNDALE'S NEW TESTAMENT

do, as I hope to have my parte in Christ, though the hole worlde shuld be geven me for my laboure."

Tyndale did not put his own name on the first edition of his New Testament, which he explains in his "The Parable to the Wycked Mammon" issued in 1528 as follows:

"The cause why I set my name before this lytle treatyse & have not rather done it in the newe testament is that then I folowed the counsell of Chryst which exhorteth men Math. VI to doo theyr good deades secretly & to be content with the conscience of weldoynge/ and that god seeth vs/ and paciently to abyde the rewarde of the last daye which Chryst hath purchased for vs and now wold fayne haue done lykewyse/ but am compelled otherwyse to doo."

I shall never forget the extraordinary anxiety with which I awaited the delivery to me of my first copy of Tyndale's New Testament. I had been duly advised of the shipment, but it seemed a terribly long time before I was notified by the custom house of its arrival in this country, and the first night I actually got it into my hands I hardly slept at all. I kept thinking so much of the book; its history and all it stood for. And there it was before me, something priceless and sacred. Mr. J. L. Paulsits, the Keeper of the Manuscripts in the magnificent New York Public Library, once said in an interview with the author, when told I possessed an original copy of this edition of Tyndale's New Testament: "Well, I don't care what else you have in your house, it is the gem of your collection."

This precious volume is a book of extraordinary rarity, and the oldest printed Bible in the English language which it is possible to secure at any price.

The scarcity of this copy will be more impressively realized by a study of the copies that precede it. Of the first edition at Cologne only a few sheets remain, and of the second edition printed at Worms, but two copies are known, both imperfect. Of the third edition, the copy printed at Antwerp in 1534, and altered by

George Joye, but one copy is known, and then comes this edition.

My copy which is in remarkably good condition was formerly in the private library of Lord Amherst of Hackney, England. Bernard Quaritch of London, from whom it was secured, in his description of it stated: "It is of course a book of extraordinary rarity; even imperfect copies very seldom occurring for sale. The Crawford copy which was perfect but wormed, realized £230 ($1115) over thirty years ago, and the Makellar copy, lacking twenty-four leaves, sold for £120 ($582) in 1898.

"This copy has the genuine second title page on which only is given the imprint containing the printer's name and place of printing and the text matter is quite complete. * * * * It would probably be many years, if ever, before you could find a more complete copy."

BURNING TYNDALE'S NEW TESTAMENTS

Tyndale New Testament

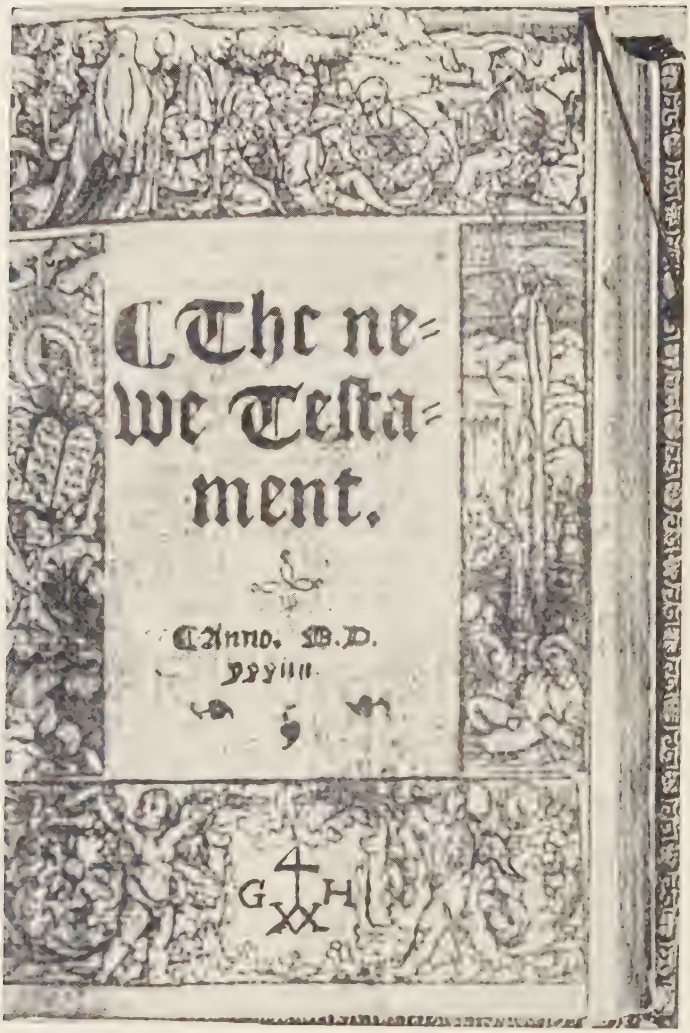
Printed at Antwerp by Martin Emperour de Keyser, November 1534 (Fry No. 3)

Book contains 424 leaves. The title page has on reverse: W T unto the Reader 18 pages, followed by prologue unto the iiii Euangelystes 3½ pages. Also "A warninge to the reader," ½ page, and again Willyam Tindale to the reader 8½ and 1½ blank. There is a second title page as here presented.

The text begins on A11, folio 1, incorrectly marked, the next folio being 3. The text matter ends on Bb6b, incorrectly numbered 484 instead of 384. Then follows the Epistles taken out of the Olde Testament to be "red in the church after the use of Salsburye," and a Table to find the Epistles and Gospels occupying in all 25 pages. Folios 249 and 250 have been through some error altogether omitted.

The book contains 39 wood cuts, and the Prologue to Romans occupying in all 34 pages is printed in a smaller size type. In the regular text, there are 33 lines to the page. Some copies of this edition of the New Testament are printed on white paper, one copy is known on vellum, and some on a paper stained yellow. This stained yellow paper was not uncommon to books of that period. A conspicuous misprint in Matthews XXIII reads: "Thou blinde Pharise clense fyrst the out syde of the cup and platter that the inne side of them maye be clene also."

In the marginal notes of this edition, the following contradiction occurs: "Love is the first precept and cause of all other." On the opposite page: "Faith is the first commandment, and love the second."



TYNDALE'S NEW TESTAMENT
The Famous G-H Edition of 1534, Considered Tyndale's Best Effort

Tyndale New Testament

The G-H Edition Regarded as His Last and Best

Second only in importance to the preceding version is the copy of the 1535-1534 edition "yet once agayne corrected by Willyam Tindale." It was printed by "Martin de Keyser for Govert van der Hagen," and has on the title page the initial "GH" and the date 1534. This monogram or symbol has been the one thing that has particularly distinguished this edition. Originally it was thought to have stood for Guillaume Hytchins, the assumed name of William Tyndale, but later study has more generally conceded it to stand for the name of the printer Govert van der Hagen. This edition is considered the last revised by the famous translator himself and is now recognized as his best effort. It has two title pages, the first dated 1535 and the latter 1534, thus indicating by the date that the printing of the text was begun in that year, and that the first title page and preliminary leaves were added the following year. My copy wants 17 leaves of the preface, but with the text of the scriptures complete. Quaritch of London, from whom it was secured, states that "by comparison with other known copies it is exceptionally complete." The British and Foreign Society copy wants twenty-seven leaves. There are absolutely no perfect copies extant. In all known copies the first signature (16 pages) are wanting.

The book contains 376 leaves. The first title page states:

> "The ne/we Testament yet once agay/ne corrected by William Tyndale:/ Where vnto is added a Kalendar/ and a necessarye Table/ wherein ea/sely and lightelye maye be foun/de any storye contayned in the/ foure

Evangelistes and/ in the Actes of the Apostles/ Prynted in the yere of oure/ Lorde God M D/ & XXXV"

On the reverse of the title page was "An Almanack" for XXI; the Kalendar and "The office of all estates" thought to consist of 8 leaves (16 pages). Following this: Willyam Tindale unto the Christien Reader 15 pages; "A prologue unto the iiii Euangelistes" 3 pages followed by "A table for the iiii Euangelistes wherein thou mayst lightly fynde any story contayned in them," and after that "A table for the Actes" 20½ pages.

The second title page contains the date 1534, and the mysterious G-H initials as shown by the picture on another page.

The scripture text actually starts on Aij folio 1 and the second leaf is incorrectly numbered folio 3. The text ends on folio 347. After this follow the Epistles taken out of the old Testament ending on page 362. Also 8 more leaves containing a "Table wherein ye shall find the Epistles" etc. The book contains many wood cuts, and some copies are printed on stained yellow paper similar to the preceding edition.

Tyndale's New Testament

English-Latin Version by Gaultier, 1550

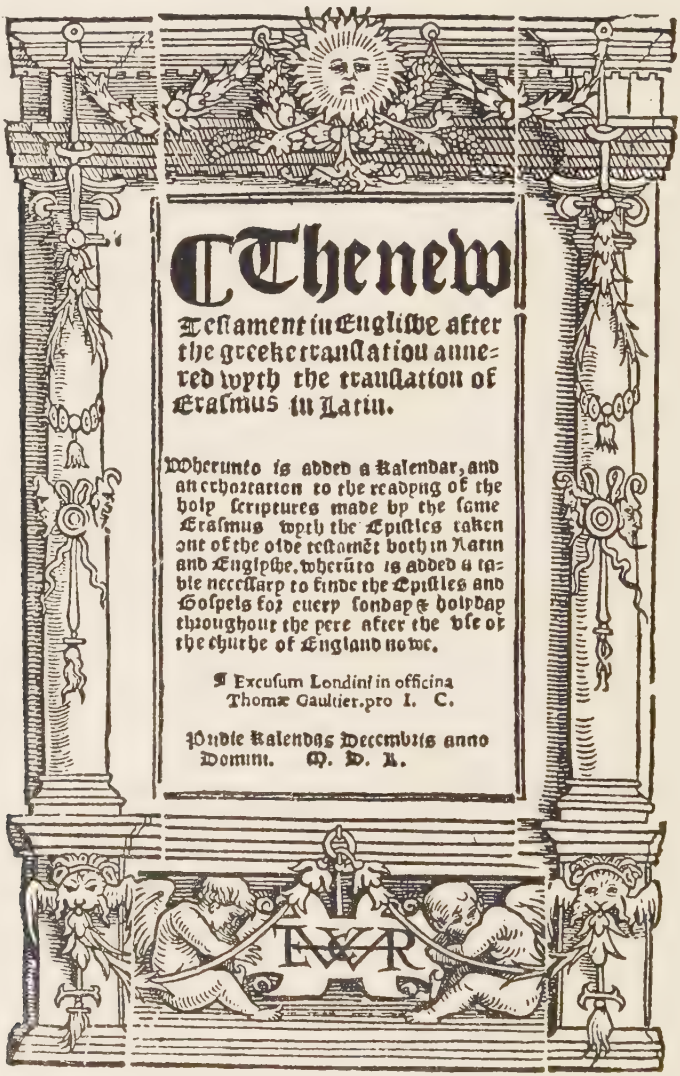
The Tyndale version of the New Testament printed at London by Thomas Gaultier in the year 1550 has been another edition of some doubt and controversy. The translation is commonly attributed to Sir John Cheke, but noted authorities have not all accepted this view. The initials "J. C." it is thought may have stood for John Cawood. At any rate the translator exercised great freedom with the English spelling, eliminating all Latin words, and dropping the letter "e" at the end of many words and the double "l" in others. In this edition are found many words like "wer", "Prais", "al", and "wel".

The title of the book is presented herewith on the following page. On the reverse of the title page is an Almanache, and on the page following "J. C. unto the Christen reders," the back of which is blank. "A Kalendar" then follows filling 12 pages, and "An Exhortacion" by Erasmus, 9 pages, and the "summe and content" 2 pages.

The text starts on Ai and concludes on Hh5b. After that follow the Epistles, etc., 5 pages, and a table 3 pages.

The English is printed in the old black letter and the Latin version in a smaller type and more narrow column. The pages are not numbered, and there are no wood cuts. A full page of text contains 54 lines. This book is the fourth edition of Tyndale's Testament with the Latin translation.

Sir John Cheke did about this time translate a part if not all of the New Testament, but a careful comparison of his manuscript in the Bennett College, Cambridge, shows that it is different from this edition.

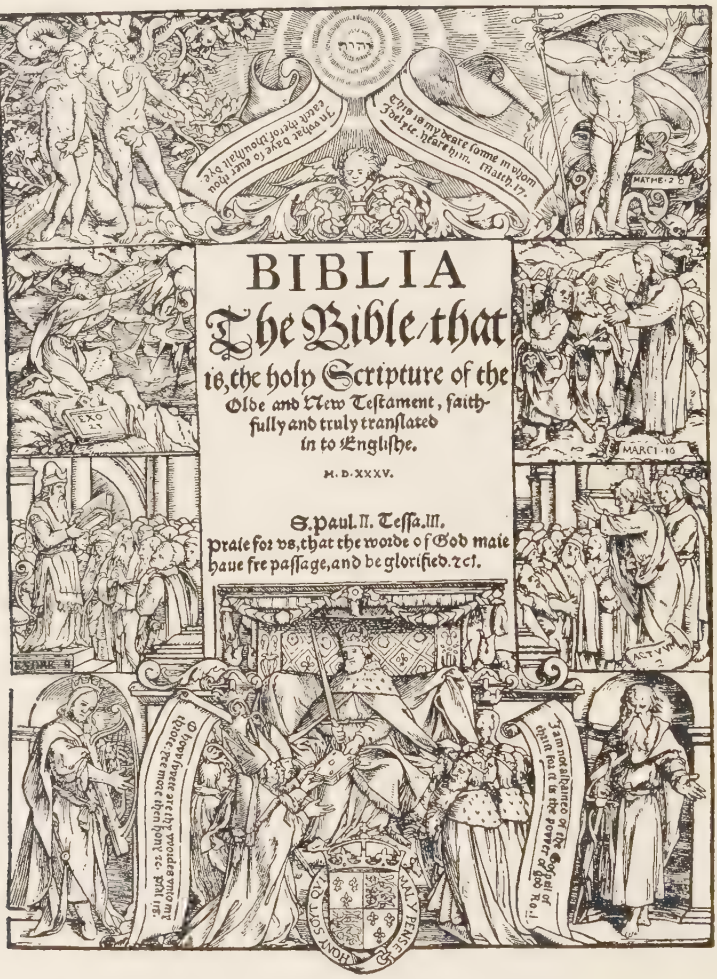

CThenew
Teſtament in Engliſhe after the greeke tranſlatiou annexed wyth the tranſlation of Eraſmus in Latin.
Wherunto is added a Kalendar, and an exhortation to the readyng of the holy ſcriptures made by the ſame Eraſmus wyth the Epiſtles taken out of the olde teſtamēt both in Latin and Engliſhe, wherūto is added a table neceſſary to finde the Epiſtles and Goſpels for euery ſondaye & holyday throughout the yere after the vſe of the churche of England nowe.
¶ Excuſum Londini in officina Thomæ Gaultier. pro I. C.
Pridie Kalendas Decembris anno Domini. M. D. L.

TYNDALE'S NEW TESTAMENT, 1550
Printed in Parallel Columns with Translation of Erasmus in Latin

Tyndale Printers

Tyndale's noble effort gave a new impetus to Bible printing, and after his death the popularity of his New Testaments tremendously increased. During the next sixteen years about forty separate editions in English had been printed. Nearly all early editions were without name of printer, but after 1548 London printers became more bold and many editions were printed bearing the date and name of the printer. Most active among these printers was Richard Jugge. Day and Seres, and also William Powell, and Robert Redman were among the early Tyndale printers.

VILVORDE CASTLE WHERE TYNDALE WAS BURNED TO DEATH



TITLE PAGE OF COVERDALE BIBLE
First Complete Bible Printed in English Language
Finished October 4th, 1535

The Coverdale Bible

First Complete Bible Printed in English Language

The place of Coverdale is secure. Scholar, clergyman and eloquent reformer, his success was achieved only after a somewhat hectic career. To give the world the first Bible in the English language has made him forever famous.

The Coverdale Bible was in large quarto size, and because of the character of the type is easily recognized. No perfect copies of the first edition are in existence, and the five or six copies which alone have the title pages do not furnish the name of any publisher or the place of printing.

Where the book was printed has therefore long been a matter of controversy, but it is now generally agreed that the book was printed by Christopher Froschouer at Zurich. The Bible was dedicated to the King of England, but did not receive royal sanction.

Myles Coverdale was born of Yorkshire parents about 1488. He was educated at Cambridge and was ordained a priest at Norwich in 1514, entering the convent of the Austin friars. Later he became a vigorous preacher and active reformer against the confessional and the worship of images.

A gifted and forceful orator, as well as a writer, Coverdale was able to sway people with his eloquence, and after a stirring sermon in St. Paul's Church on the second Sunday in Lent, 1549, the people rushed

forward and pulled down "the sacrament at the high altar." He was in high favor during the short reign of the youthful King Edward VI. Although he had once taken the vows of a priest he could not apparently resist the charms of the weaker sex. He fell in love with Elizabeth Macheson, sister-in-law to Dr. John MacAlpine, and in the year 1551, he defied the Six Articles by marrying her.

During the following year he was appointed Bishop of Exeter, but on the accession to the throne of Queen Mary, he was promptly deposed on the score of his marriage. He was summoned before the privy council, and required to furnish security for future actions. In 1555 he received a call to go to Denmark to preach to the refugees assembled there, and without further trouble was permitted to leave England with two servants. One of these "servants" was said to have been his wife in disguise."

On the reverse of the title page are "The bokes of the whole Byble," in four columns, and after that the dedication "Vnto the most victorious Prynce," consisting of 5 pages and concluding with "youre graces humble sub/iecte and daylye oratour/ Myles Couerdale." Next follows a prologue containing 6 pages, and The bokes of the holi Byble, 2 pages.

The text is in six parts ending on folio cxiii, after which comes "A faute escaped in pryntinge the new Testament." The colophon states:

> "Prynted in the yeare of oure Lorde MDXXXV. and fynished the fourth daye of October."

A full page contains 57 lines.

The Coverdale Bible was prohibited by proclamation in 1542. It is, of course, a priceless treasure.

There were two fresh editions of this Bible printed in 1537, and a re-impression in somewhat similar character in 1550.

The Coverdale Bible

The Edition of 1550

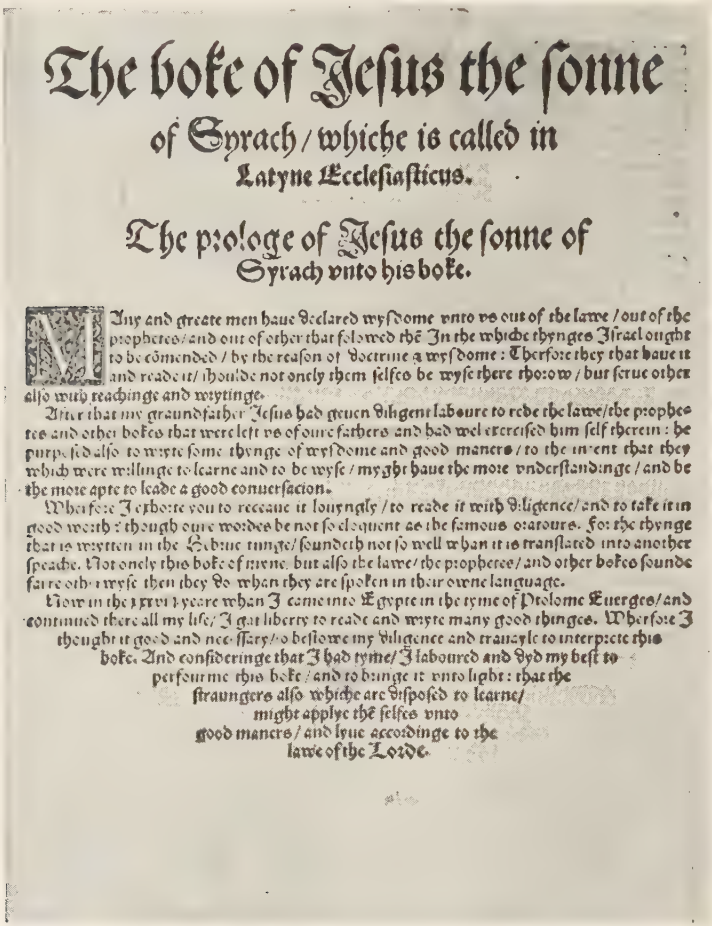
The title page of the Coverdale Bible sets forth:

"The Whole
Byble
that is the holy scripture
of the Olde and Newe testament
faythfully translated into
Englyshe by Myles
Couerdale and
newly ouer
sene and correcte.
M D L
Pray for us that the worde of God maye
haue free passage & be glorified.
Prynted for Andrewe Hester, dwellynge
in Paules churchyard at the sygne
of the whyte horse and are
there to be solde.

There are 8 preliminary leaves. The text begins with a woodcut on Signature A, folio 1, and ends on the reverse of folio cxxi. Then follows the table of the Epistles and Gospels, and the book ends with:

> "To the honoure and prayse of God was this/Byble prynted and fynished in the yeare of oure/Savoure Jesu Christ M. D. L. the xvi daye of the moneth/ of August."

The text is in a German style of type similar to that of the first issue but smaller size, and there are but 50 lines to the page. The preliminary leaves are printed in old English black letter type.



The boke of Jesus the sonne of Syrach / whiche is called in Latyne Ecclesiasticus.

The prologe of Jesus the sonne of Syrach vnto his boke.

MAny and greate men haue declared wysdome vnto vs out of the lawe / out of the prophetes / and out of other that folowed the In the whiche thynges Israel ought to be comended / by the reason of doctrine & wysdome: Therfore they that haue it and reade it / ought not onely them selfes be wyse there thorow / but serue other also with teachinge and wrytinge.

After that my graundfather Jesus had geuen diligent labour to rede the lawe / the prophetes and other bokes that were left vs of oure fathers / and had wel exercised him self therein: he purposed also to wryte some thynge of wysdome and good maners / to the intent that they which were willinge to learne and to be wyse / myght haue the more vnderstandinge / and be the more apte to leade a good conuersacion.

Wherfore I exhorte you to receaue it louyngly / to reade it with diligence / and to take it in good worth: though oure wordes be not so eloquent as the famous oratoure. For the thynge that is wrytten in the Hebrue tunge / soundeth not so well whan it is translated into another speache. Not onely this boke of myne, but also the lawe / the propheces / and other bokes sounde farre otherwyse then they do whan they are spoken in their owne language.

Now in the xxxviij yeare whan I came into Egypte in the tyme of Ptolome Euergetes / and continued there all my life / I gat liberty to reade and wryte many good thynges. Wherfore I thought it good and necessary / to bestowe my diligence and trauayle to interprete this boke. And considering that I had tyme / I laboured and dyd my best to perfourme this boke / and to bringe it vnto light: that the straungers also whiche are disposed to learne / might applye thē selfes vnto good maners / and lyue accordinge to the lawe of the Lorde.

PAGE FROM COVERDALE BIBLE

Prologue of the Wisdom of Jesus, the Son of Sirach. This section now omitted has long attracted unusual interest. It commends Israel for its learning and the writing of the books of the law and the prophets, and refers to the difficulties of a translation from the Hebrew. It states, "For the thing that is written in the Hebrew tongue soundeth not so well when it is translated into another speech. Not only this book of mine, but also the law, the prophets and other books sound far otherwise than they do when they are spoken in their own language."

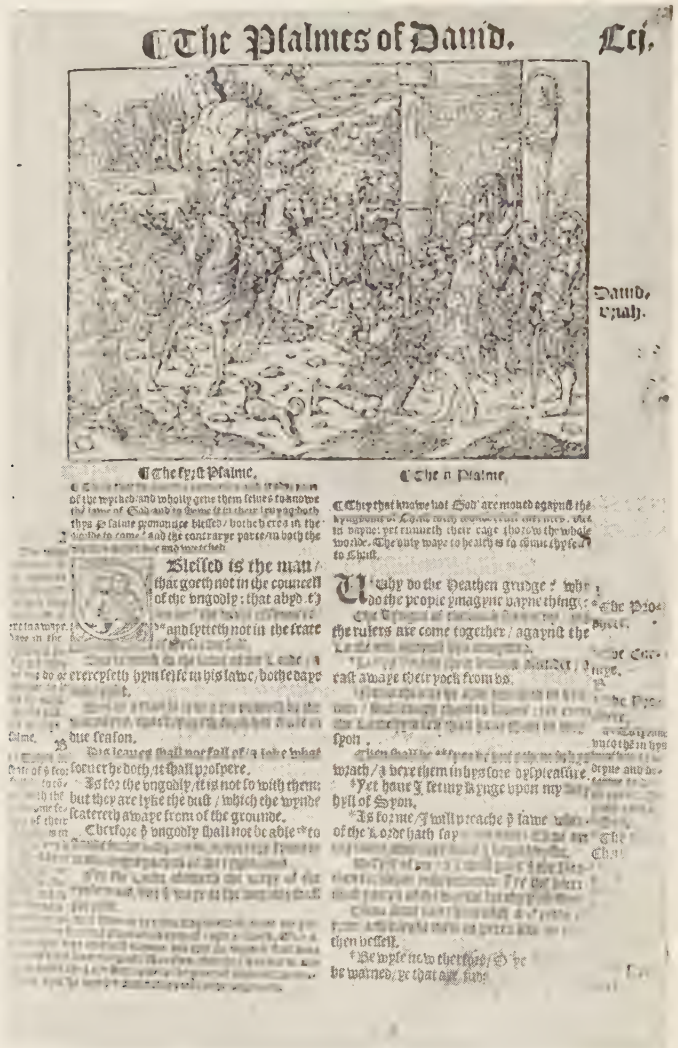
Matthew's Bible

True Primary Version of English Scripture

The tragic death of John Rogers forever illuminates the graphic narration of Matthew's Bible, printed in the year 1537. It was issued under a pseudonym to escape the rigors of persecution, but Rogers was the real editor. Years later he became a fearless reformer and teacher and provoked much hostility. He was finally seized by the authorities and because of his determined refusal to recant was burned at the stake at Smithfield before his wife and children during February, 1555. When it was declared he should burn as a heretic he answered, "That will be known when we meet at the judgment seat of Christ."

The Matthew Bible combines several features that give it the rank of perpetuity. Its importance was very great as it is now regarded as the true primary version of the English Bible. And fortunately too it has included the greatest possible amount of translations by Tyndale, a far better scholar than Coverdale, using not only his New Testament, but also his Pentateuch and his version of Joshua and Chronicles. The New Testament follows Tyndale's G-H edition. From Ezra to the end of Apocrypha it is almost entirely Coverdale's.

Rogers was a friend of Tyndale and probably associated with him when in Antwerp, where he preached for some years as chaplain. He was also related by marriage to the family of Jacob van Meteren, who is now conceded to have been the printer of the Bible, but some authorities name M. Crom of Antwerp as the printer. Three of the wood-cuts for which the Bible is noted, namely Adam and Eve, the allegorical title, and the cut preceding Isaiah, are identical copies from the blocks used by Ludowich



FIRST PSALMS FROM MATTHEW'S BIBLE, 1537

Dietz of Luibeck in his Low German Bible of 1533-34. A similarity in the flourished initials in the two books is also evident. There is a pretty story regarding Jacob van Meteren in this connection. That country, too, had its oppressors, and one day while Van Meteren was away his home was searched for Bibles by the Imperial authorities. Ofttimes they were on the point of discovery but failed to find them. His wife greatly alarmed was about to give birth to a child, and when she did so she called him Emanuel—that is "God with us." In afterlife this boy often signed himself "Emanuel Quis-Contra-nos." "If God be with us who can be against us."

The clearness of the text of the Matthew Bible at once won recognition. Archbishop Cranmer writing to Lord Cromwell in a letter dated August 4th, 1537, the original of which is still preserved, stated:

> "as for the translacion, so farre as I have redde thereof I like it better than any other translacion hertofore made."

Continuing he writes:

> "And forasmoche as the boke is dedicated vnto the kinges grace, and also great paynes and labour taken in setting forth the same, I pray you my Lorde, that you woll exhibite the boke unto the kinges highnes; and to obteign of his Grace, if you can, a license that the same may be sold and redde of euery person, withoute danger of any acte, proclamacion, or ordinance hertofore graunted to the contrary, vntill such tyme that we, the Bishops shall set forth a better translacion, which I thinke will not be till a day after domesday."

It is probable that Cromwell was successful in his mission to the King for the title page bears the inscription: "Set forth with the Kings most gracyous lycense".

There are 20 preliminary leaves containing the title page, Kalender; Almanack; An exhortacyon; the

summe and contents; Rogers Dedication, a table, etc., and a large woodcut map of Adam and Eve.

The text, Genesis to Solomon's Ballet, Ccxlvii folioed leaves. Then comes a second title in red and black composed of 16 woodcuts with the wording "The Prophetes in English." On the reverse in the upper corners are the letters R G, and at the lower corners E. W. The text is folioed 1 to xciiii and at the conclusion has the large initials W, T, for William Tyndale.

Then comes a third title "The Volume of/the bokes called Apocripha." The text runs from ii to lxxxi. Within a woodcut border similar to the first title is "The newe/Testament of/oure sauyour Jesu Christ,/newly and dylygently translated/into Englyshe with annotacions/in the Mergent to help the/Reader to the vnderstan-/dynge of the/Texte./ Prynted in the yere of/oure Lorde God./MDXXXVII. The text follows ii to Cix, after which are 5 pages of Epistles. Then comes the colophon stating:

The ende of the newe Testament,
and of the whole
Byble,
To the honoure and prayse of God
was this Byble prynted and fy-
nesshed, in the yere of oure
Lorde God a,
MDXXXVII

To Break His Brain Pan

Among the curious readings in this Bible are that of Judges, Chapter 9: 53, and that of Psalms Chapter 91: 55. The former in describing the siege of Thebes reads: "Then came Abimelech unto the towne & fought agaynst it & wet harde unto ye enteryng of the gate to set it on fyre. But a woman cast a pece of mylstone upo hys hedde & all to brake hys brayne panne."

Suzanna and the False Witnesses

From the History of Susanna, Now Sometimes Omitted from the Bible

Among many Bible stories the history of Suzanna, appearing in the Apocrypha, and thus set apart from the beginning of Daniel, because not in the Hebrew, beautifully illustrates how one may easily fall a victim of the wicked, but that it is still better not to sin in the sight of the Lord. Her abiding faith is shown, and her deliverance follows a skillful examination that might be witnessed in our present day law courts.

According to this strange narration there was a certain great rich man who lived at Babylon named Joacim at whose house also lived much of the time, two elders who acted as judges in disputes between the people. Now Joacim had a wife called Suzanna who was fair to look upon and feared the Lord. The two elders who saw her walking daily in the garden were inflamed towards her. They burned for lust to her, and were almost out of their wits, yet durst not one show the other his grief, nor for shame durst not tell her, but "they layed wayte for her earnestly from day to day, that they might (at the lest) have a sight of her."

Later they confessed their love one to another and set a time to take Suzanna alone.

> "It happened also, that they spyed oute a convenyent tyme, when she went forth to walke (as her maner was) and no body wyth her, but two maidens & thought to wash herselfe in the garden, for it was an hote season: And ther was not one person there, except the two elders, that had hyd themselves to behold her. So she saied to her maydens: go get me oile and sope and shut the orcharde doore, that I maye wash me. And they dyd as she bad them, and shut the orchard dore, and went oute themselves at a backe dore, to get the thinge that she had commanded:

SUZANNA AND THE TWO JUDGES
From the Painting by Rembrandt

but Suzanne knew not that the elders laye ther hid wythin. Nowe when the maydens were gone forth, the two elders gat them up & ranne upon her, saying: nowe the orchard dores are shut, that no man can se us, we have a lust unto thee, therefore, concent unto us, and lye wyth us.

"If thou wilt not, we shal bringe a testimonial agaynst the: that ther was a yong felowe wyth the & that ye hast sent awaye thy maydens from the for the same cause. Suzanna syghed, and sayde: Alas, I am in trouble on everye syde. Thoughe I folow youre mynde, it will be my deathe: and if I consente not unto you, I canne not escape youre hands. Well it is better for me too falle into youre hande wythoute the deed doyng, than to sinne in the syghte of the Lorde, and wyth that she cryed oute wyth a loude voyce: the elders also cryed out agaynste her."

And when the servants heard the cry and rushed into the garden, the wicked elders stood in the midst of

the people and condemned her and said: "As we walked in the garden alone, this woman came in with two maids, and shut the garden doors and sent the maids away. Then a young man, who was there hid, came unto her and lay with her," and the people believed them so they condemned her to death.

Then Suzanna wept and cried out:

> "O everlasting God, thou sercher of secretes, that knowest all thynges afore they come to passe, thou wotest that they have borne false witnesse against me: and beholde I muste dye, where as I never dyd anye suche thynges, as these men have malicyously invented agaynste me."

When she was led to be put to death the Lord raised up the spirit of a young man whose name was Daniel, who speaking sternly said: "Are ye such fools," that without knowing the truth ye have condemned a daughter of Israel? Then Daniel said put these two aside so that I may speak with the elders separately. To the first he said: "O thou art olde in a wicked life"; thou hast pronounced false judgment, thou hast condemned the innocent and let the guilty go free, "but the innocent and righteous thou shalt not slay." Tell me under what tree thou sawest them talking together, and he answered under a mulberry tree. Then Daniel said thou hast lied, and to the other he said "O thou seed of Chanaan, and not of Juda, beauty has deceived thee and lust subdued thine heart" but the daughter of Juda would not abide your wickedness. Tell me then under what tree didst thou take them speaking together, and he said under an pomegranate tree.

Then Daniel said: verily thou hast lied against thine own head for the angel of God waiteth with the sword to cut you in two, and the assembly arose against them and put them to death for Daniel had convicted them of false witness out of their own mouth.

The extracts here given are from the copy of Matthew's Bible printed at London, 1549.

TITLE PAGE CRANMER'S GREAT BIBLE
Printed in the Year 1539
Showing Coat of Arms of King Henry VIII and Earl Cromwell.
The latter (on the right) was hammered out by the
printers after Cromwell's head had been cut off

The Great Bible

Also Called Cranmer's Bible, Cromwell's Bible and Sometimes King Henry Ye 8th's Bible

First Grant for Free Use of Scriptures

What conflicts and crimes had been fanned into fierce hatred in the name of religion? The Bible, breathing only the spirit of love, humility and tenderness, became itself the instrument of controversy and hatred. Tyndale had already felt the deadly wrath of Bible oppressors, and now the makers of the Great Bible were to enter the lists, and emerge for a time at least with a grant for the free use of the scriptures.

This Bible was both great and grand. It is the first Bible printed in the English language in large folio size. With its production the scene shifts at first to Paris, where the subtle and malignant influence of the Inquisition was soon revealed. Searching eyes keenly sharpened with bitterness hunted down at last the shop in that French city where the book was being quietly printed.

This conspicuously well known Bible is often called Cranmer's Bible after Archbishop Thomas Cranmer, and sometimes also called Cromwell's Bible because of the invaluable assistance and support rendered in its preparation by Lord Thomas Cromwell, Earl of Essex. It is a merited tribute, for his contribution to the cause was large.

The first edition was printed in the year 1539, exclusively under the auspices of Thomas Cromwell,

and was then followed by six editions in folio printed in the years 1540 and 1541, which are attributed to Archbishop Cranmer. A copy of one of these Bibles was ordered by Henry the Eighth to be placed in every church, and so large was the demand that it is supposed that a total of no fewer than twenty-one thousand copies were printed.

Anderson says: "Such is the edition which, on the authority of Coverdale's and Grafton's own words, ought to have been all along associated with the name of Cromwell, and never with that of Cranmer, as it has too frequently been. It was Cromwell's undertaking from beginning to end, and without his importation of types and men, Cranmer afterwards had never been able to proceed as he did."

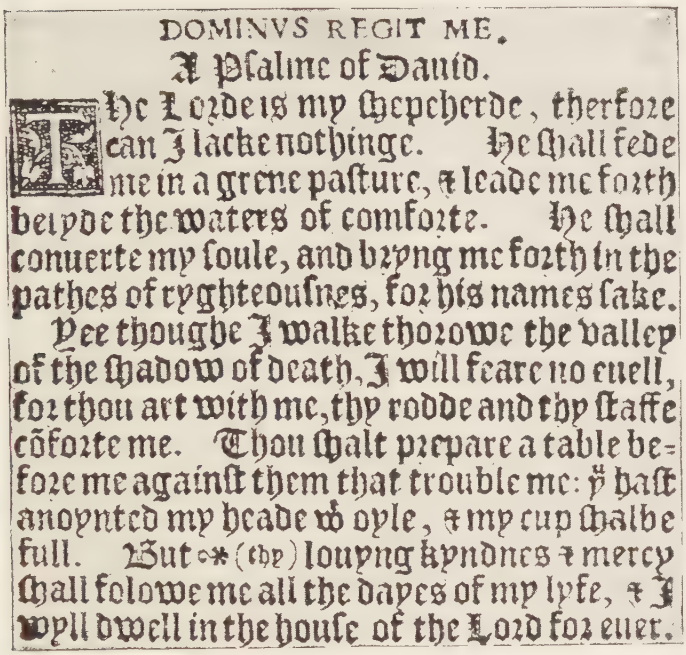
Shakespeare, too, has immortalized Thomas Cromwell. He refers to him by name in his great play of "Henry the Eighth." Here occurs the famous lines of Cardinal Wolsey, who exclaims to Thomas Cromwell:

> "——— O Cromwell, Cromwell,
> Had I but served my God with half the zeal
> I served my King, he would not in mine age
> Have left me naked to mine enemies."

The printing of this Bible was originally started in Paris, but the bitter hostility of the Jesuits caused all to flee back to England. Coverdale, who was one of the chief editors, was fortunately warned in time and escaped with his life, but most of the printed sheets were seized and destroyed. Later through the intervention of Lord Cromwell the type was secured and the printing finished in London. Some sheets from the Paris press were also secured.

The records, which are interesting, show that the holy Inquisition acting through Friar Henry Garvais specially deputed by the authority of the Apostolic See and the King issued a citation stating:

"It has become known to us that a certain Francois Regnault, bookseller of this city of Paris, at the



DOMINVS REGIT ME.

A Psalme of Dauid.

The Lorde is my shepeherde, therfore can I lacke nothinge. He shall fede me in a grene pasture, & leade me forth beyde the waters of comforte. He shall conuerte my soule, and bryng me forth in the pathes of ryghteousnes, for his names sake. Yee thoughe I walke thorowe the valley of the shadow of death, I will feare no euell, for thou art with me, thy rodde and thy staffe cõforte me. Thou shalt prepare a table before me against them that trouble me: ỹ hast anoynted my heade wt oyle, & my cup shalbe full. But ✻ (thy) louyng kyndnes & mercy shall folowe me all the dayes of my lyfe, & I wyll dwell in the house of the Lord for euer.

TWENTY-THIRD PSALM

As Printed in the Great Bible, 1539

present time is printing a bible in British in the vulgar tongue, by occasion of which scandals and errors might arise in the church, hence is it that we whose official duty it is not only to root out errors and heresies in faith when they have arisen but also as far as possible to obviate them, to you the aforesaid, one and all, in the virtue of holy obedience give command, at the request and instance of the venerable promoter of the office of the said holy Inquisition, to cite peremptorily and personally at the said convent of the Preaching Friars before us on the first day after the execution of our present letters, between the hours

of two and three after noon, Francois Regnault and others whom it shall beseem to make answer to us in accordance with our office and the premises of the said promoter, prohibiting the aforesaid persons under the canonical penalty from proceeding further to the impression of the said Bible in the vernacular tongue and from surrendering and alienating the printed sheets from their possession until, after such Bible has been examined by us, it be otherwise ordained. Given at Paris under the seal which we use in such matters, and the sign manual of the sworn notary or scribe of the said holy Inquisition in the year of our Lord 1538 the seventeenth day of December."

The Great Bible was for a time officially recognized by King Henry the Eighth, who under letters patent dated November 13th, 1539, granted to his subjects the free use of the Scriptures, and is also called "K. Henry ye 8th. Bible." The fickleness of the King, however, made Bible printing or reading uncertain, and later Cromwell, its chief supporter, incurred the displeasure of the King and was beheaded and his coat of arms removed from the title page of the later editions. Cranmer, also, who had been such an active spirit of the Reformation as the leader of King Henry's ecclesiastical jurisdiction, a few years later likewise met a martyr's death. Grafton, too, found Bible printing a precarious matter. Owing to the influence of the English bishops the sale of the Bible was later on strictly prohibited, and Grafton a decade or more following was arrested and for a time languished in jail.

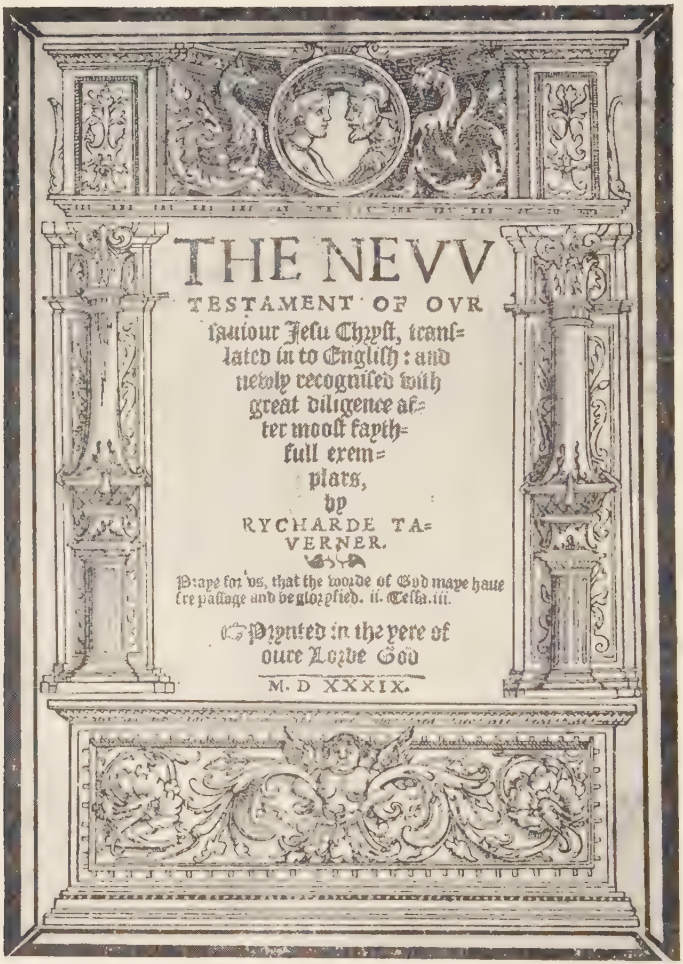
There were seven separate editions of the Great Bible printed, all much resembling each other, yet with distinctive characteristics. They were printed in 1539; April, July and November, 1540; May, November and December, 1541. It singularly attests the extraordinary demand for the Bible.

In the library of the author are many genuine pages from the first Great Bible of 1539, also original

pages of all of the seven different editions, and including a complete copy of the Great Bible printed by Grafton in July, 1540, and another copy printed by Whitechurch, May, 1541, which were purchased in England. The latter contains some wonderful facsimile pages executed in manuscripts and is particularly interesting as it has the coat of arms of Cromwell hammered off the title page. It was formerly in the library of J. W. Ballantyne of Edinburgh.

Burning of Archbishop Cranmer, at Oxford, March 21, 1556

From an old wood cut


THE NEVV
TESTAMENT OF OVR
sauiour Jesu Chryst, trans-
lated in to English: and
newly recognised with
great diligence af-
ter moost kayth-
full exem-
plars,
by
RYCHARDE TA-
VERNER.
Praye for vs, that the worde of God maye haue
free passage and be glorified. ii. Tessa. iii.
Printed in the yere of
oure Lorde God
M. D XXXIX.

TITLE PAGE TAVENER'S VERSION

Revision of Taverner

A Scholarly Effort that Made Little Headway

Following the Matthew's version the handsome folio edition of Taverner's Bible looms up as another mark on the Great Highway. Its production was probably stimulated by wide demand experienced for the Matthew venture. It was published in 1539 by "John Byddell for Thomas Barthlet" with Richard Tavener as editor. It was in fact largely a reprint of the Matthew Bible with many alterations by Tavener, who was in reality a famous Greek scholar, and who decidedly improved the text with strong and clear expressions, giving it a more modern style by the substitution of words of native origin in place of the foreign words found in the old versions. His revision, however, seems to have had little influence with subsequent translators.

The Taverner Bible is a scarce edition. It was printed in double columns, 68 lines to the page, with headlines in Roman capitals and contents of chapters in small black letter. It is very seldom found in complete condition. In fact signature K (folios 55 to 60) is wanting in all known copies. Taverner died in the year 1575.

Richard Taverner was born in the year 1505 and after studying at both Oxford and Cambridge, became a barrister, but his nervous and impetuous nature led him into trouble and he was for a time consigned to the Tower.

THE
NEWE TESTAMENT
OF OVR LORD
IESVS CHRIST,
Conferred diligently with the Greke, and best approued tranſlacions in diuers languages.
EXOD. XIIII, VER. XIII.
FEARE YE NOT, STAND STILL, AND BE
holde the ſaluacion of the Lord, which he will ſhewe to you this day.
Great are the troubles of the righteous:
but the Lord deliuereth them out of all.
THE LORD SHAL FIGHT FOR
therefore holde you your peace, Exod.
AT GENEVA
PRINTED BY ROWLAND
M. D. LX.

TITLE PAGE NEW TESTAMENT
The Widely Read Geneva Bible of 1560

Geneva or Famous Breeches Bible

First English Bible with Text Divided into Verses

To penetrate the mists of tradition and properly appraise the difficulties encountered in the making of the Geneva Bible, one must picture a small group of exiles who had fled over the English channel and across the country to Switzerland to escape the bitter persecution of Queen Mary, "bloody Mary." When she came on the throne in 1553 she vigorously supported the Roman Church in the endeavor to stamp out the English Bible, and during her reign Protestants trembled, and Bible scholars had to flee to the continent or be put to death, many meeting that fate.

Among the refugees were Coverdale, William Whittingham and Anthony Gilby, while the celebrated John Calvin was a member of the colony, and helped with the first draft of the New Testament. So violent were the restrictive measures resorted to in England that no one dared to hazard the printing of a Bible, and it was under these conditions that the Geneva Bible was produced. To Whittingham is accorded chiefly the credit for the splendid volume, although it is thought Coverdale may have assisted in its preparation.

When their labors were finished the English exiles dedicated the Bible to Queen Elizabeth, but it was never sanctioned by royal authority or by Parliament. It was, however, received with great popularity. The Geneva Bible was the first English Bible in which the text matter was divided into verses, and bears the imprint of Rovland Hall, Geneva, 1560. It is also the first of a long series to become famous as the "Breeches Bible," owing to the reading of Genesis, Chapter 3-7,

which states that "they sewed fig tre leaves together, and made themselves breeches." This Bible has after Chronicles the "Prayer of Manasseh, King of the Jewes."

In the Geneva Bible of 1578 printed in handsome large folio style by Christopher Barker at London first appeared the verses:

> "Here is the springe where waters flowe
> to quenche our hearts of sinne.
> Here is the tree where truth doth grow
> to lead our lives therein."

My copy of the Geneva Bible was one of the family treasures when I was a boy. I used to look at it in wide-eyed amazement and from it undoubtedly sprang much of my interest in the subject.

In the center of the page is a picture of the flight of the Israelites exactly similar to that shown on the title page to the New Testament.

After the title page are four preliminary leaves containing a dedication to Queen Elizabeth in the following language:

> "TO THE MOSTE VER-
> TVOVS AND NOBLE QVENE ELI-
> sabet, Quene of England, France, ad Ireland etc. Your humble subiects of the English churche at Geneva, with grace and peace from God the Father through
> Christ Iesus our Lord."

There are also 2 pages devoted "To our Beloved in the Lord."

The text matter of the Old Testament contains 474 folioed leaves, and the New Testament contains 122 leaves. There are 63 lines to a full page of text.

The second title page before the New Testament is quite similar to the first title, and likewise bears the date 1560. There are numerous wood cuts through the book, and several maps attached but not printed in the text. These maps are generally missing.

The Mark Appendix and Other Bible Interpolations

Among the problems of the New Testament that have long been the subject of discussion among Bible scholars none perhaps has been enshrouded in more uncertainty than the Mark Appendix. This addition to the XVI Chapter of the Gospel of Mark may be as a general rule now found in all of our Bibles, although it is not found in the oldest manuscripts of the Armenian, old Syria, or Georgian versions. The added verses of that disputed chapter are as follows:

9. Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10. And she went and told them that had been with him, as they mourned and wept.

11. And they, when they had heard that he was alive, and had been seen of her, believed not.

12. After that he appeared in another form unto two of them, as they walked and went into the country.

13. And they went out and told it unto the residue: neither believed they them.

14. Afterwards he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15. And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16. He that believeth, and is baptized shall be saved; but he that believeth not, shall be damned.

17. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues.

18. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20. And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen.

The significance of these added passages springs from the fact that they do not appear in the Vatican, or Sinaitic manuscripts, the two oldest Bible records extant. They have also been omitted from the Vercelli and Verona manuscripts, and have never been included in the Armenian translation, which has adhered closely to the earliest text. It was also omitted from the New Testament translated by Granville Penn, a grandson of William Penn, in 1836, who made his study direct from the Vatican Codex. Old records indicate that the additions to Mark are perhaps correctly ascribed to a noted writer named Ariston, who was recognized as an authority on the life of Christ some time early in the second century. But apparently this version did not become established in Scriptures until the fifth century. The fact that the Mark interpolations have been found in the Freer manuscript (see page 18) which is attributed to the Sixth Century has made it a subject of special interest.

Dr. A. J. Edmunds, of the Pennsylvania Historical Society, a widely known Bible scholar, who has translated extensively from the original Greek and Armenian text, states:

> "The importance of reading Mark without the Appendix will be realized by everyone who compares the genuine last chapter (XVI. 1-8) with the oldest account of the apparitions of Christ in I Cor. XV. 5-8. From these two sources plus the ends of Matthew, John and the Peter Gospel, we can reconstruct the original Galilean ghost story that founded the Christian religion. As Jesus first appeared to Peter in the flesh while he was fishing, so too he appeared to him after death beside the Lake of Galilee."

The following passages from the New Testament likewise appear to have been interpolated into the Scriptural text after the fifth century. They cannot be

found in either the Vatican or Sinaitic manuscripts, the two oldest records, or in the Armenian text:

Luke XXII. 43-44.

"43. And there appeared an angel unto him from heaven, strengthening him.

44. And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground."

John V. 4.

"For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had."

Because the most ancient authorities omit the well-known story of the adulteress (John vii. 53 to viii. 11) and those which contained it varied so much, it was set apart and printed in the Revised Version in brackets as follows:

[And they went every man unto his own house: but Jesus went unto the Mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. And the scribes and the Pharisees bring a woman taken in adultery; and having set her in the midst, they say unto him, Master, this woman has been taken in adultery, in the very act. Now in the law Moses commanded us to stone such: what then sayest thou of her? And this they said, tempting him, that they might have whereof to accuse him. But Jesus stooped down, and with his finger wrote on the ground. But when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and with his finger wrote on the ground. And they, when they heard it, went out one by one, beginning from the eldest, even unto the last: and Jesus was left alone, and the woman, where she was, in the midst. And Jesus lifted up himself, and said unto her, Woman, where are they? did no man condemn thee? And she said, No man, Lord. And Jesus said, Neither do I condemn thee: go thy way; from henceforth sin no more.]

In the passages from I John V. 7-8 referring to the Trinity, the portion within brackets has been deleted from the Revised Versions.

7. "For there are three that bear record [in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

8. And there are three that bear witness in earth,] the Spirit, and the water, and the blood: and these three agree in one."

TITLE PAGE OF BIBLE OF 1551
Showing Famous Device of Printer

The Bug Bible

It would be difficult for the earnest Christian of the present day to feel entirely in accord with the strange translations of the English Bible which appeared in numerous editions in the year 1549. The "Bug Bible", printed by John Daye and William Seres at London, is a notable example. This Bible is known by this odd nickname because of the language of the fifth verse of Psalms XCI, which reads:

> "So that thou shalt not nede to be afrayed for any bugges by night, nor for the arrowe that flyeth by daye."

This same rendition, however, appears in the Coverdale Bible of 1535, and other early editions.

The Daye and Seres edition, which is a reprint of the Matthew's version of 1537, was edited by Edmund Becke and contains numerous notes and comments that have made it famous. One of these was the wife beating note of I Peter, third verse. The Bible was printed in folio size, black letter, and the title page reads:

> The Byble, that/ is to say all the holy Scri/pture: In whych are co/tayned the Olde and/New Testament,/truly & purely tra-/lated into En-/glish, & nowe/lately with/greate in-/dustry & dilige-/ce recognised. Esaye. I./ Harken to ye heavens, and thou/earthe give eare: For the/Lorde speak-eth./ Imprynted/at London by John Daye, dwelling/at Aldersgate, and William/Seres, dwelling in Peter Colledge./ Cum gratia et privlegio ad Impri/mendum solum./XVII day of August M.D.XLIX.

The Bible in Parts

Many of the early English Bibles have four or five different title pages. In addition to title pages for the Old and New Testaments there are also found title pages to separate sections like the Pentateuch, Psalms to Malachi, and the Apocrypha, thus divided according to the fancy of the printer. In fact, some of the sections of the Bible were sold in parts, each containing individual title pages.

Day and Seres, the Bible printers of London, and later John Day printed Bible sections in this form. In the preface to the first section in 1551 John Day gives as his reason for such publication the following: "Consideringe also, that the bookes contayninge the same (the Holy Scripture) beynge together in anye one volume, eyther are of so high price that the pore . . . are not able to bye them . . . I (furthered by the honest request of divers) have to the comodditie of these pore, printed ye whol old testament in IIII sundry partes, yt they whiche ar not able to bie ye hole, may bie a part. . . ."

These sections were divided as follows:
The fyrste parte (The Pentateuch)
The second parte (Joshua to Job)
The thyrde part (Psalms to Songs of Solomon)
The Boke of the Prophets (Isaiah to Malachi)
The volumes of the bokes called Apocripha.

An excellent and ingenious artisan, John Day has been accorded a lasting place among early Bible printers. During the short reign of King Edward VI ten editions were issued from his press.

man set those before that vnderstode the lawe. Then spake Atharates vnto Eldras the hye priest & reder, & to the Lewites that taught the multitude saying. This day is holy vnto the Lorde, and all they that had heard the lawe, wepte. So Eldras sayd, Departe your way then, and eat the best, and drinke the sweetest, & sende gyftes vnto them that haue nothing, for this daye is holy vnto the Lorde, & be not ye sory. Then wente they their waye euery one to eate and dronke, and were merry, & sent rewardes vnto them that had nothinge, that they also might eate with gladnesse: for they were exceedingly reioysed thorow the wonders that were tolde vnto them in the lawe: And so they were all gathered together, at Hierusalem to holde the feast, accordinge to the couenaunt of the Lorde God of Israel.

The ende of the thyrde boke of Eldras.

The.iiij.boke of Eldzas.

The people is reproued for their vnthankefulnes. God will haue another people if these will not be reformed.

The.j.Chapter.

The seconde boke of the Prophete Eldras (the sonne of Sarias, the sonne of Azarias, the sonne of Helchia, the sonne of Sallum, the sonne of Sadoc, the sonne of Achitob, the sonne of Amerias, the sonne of Azarias, the sonne of Marathoth, the sonne of Saahias, the sonne of Ozi, the sonne of Boccus, the sonne of Abisu, the sonne of Phinees, the sonne of Eleazar, the sonne of Aaron, of the tribe of Leui, which was prisoner in the lande of Meedes, in the tayme of Artaxerses kynge of Perlia.

The.j.Chapter.

And the worde of the Lord came vnto me saying: go thy waye, & shew my people their synfull dedes, & their children their wickednesses, which they haue done against me, & they may tell their children their dede & the same for the synnes of their fathers are increased in them. And why? they haue forgotten me, & haue offred vnto straunge goddes. Am not I euen he, that brought them out of the lande of Egipt, from the house of bondage? But they haue prouoked me vnto wrath, and despised my commaundements. Pull thou out then the heere of thy head, and cast al euel ouer them, for they haue not bene obedient vnto my lawe.

B

It is a people without learninge & nourture. How longe shall I forbeare the, vnto whome I haue done so much good? * Many kynges haue I destroyed for their sakes: * Pharao with his seruauntes & al his power haue I smytten downe and slayne: All the nations haue I destroyed and roted out before the, & in the East haue I brought two landes and people to naught, euen Tyre and Sydon and haue slayne all their enemyes. Speake thou therfore vnto the, saynge: Thus sayeth the Lorde: * I led you thorow the sea, & haue geuen you sure streets since the beginninge.

Nume.xxi.b. Iosu.xxiiij.c. Exo.xiij.g

* I gaue you Moses to be your captayne, and Aaron to be the priest: I gaue you light in a piller of fyre, and greate wonders haue I done amonge you; yet haue ye forgotten me sayeth the Lorde.

Exo.iij.b. Nume.xxvij.a

Thus sayth the almighty Lorde: * I gaue you quayles to eate, and tentes for your soiourne: Neuertheles ye murmured, and aserted not the victory of youre enemyes vnto my name: yea, thys same daye do ye yet murmoure. Where are the benefites, that I haue done for you? When ye were hongrye in the wyldernes, dyd ye not crye vnto me: Why hast thou brought vs into thys wyldernes, to kyll vs? It had bene better for vs, to haue serued the Egipcias, then to dye in this wildernesse. Then had I pitye vpon your mourninges, and gaue you Manna to eate. * Ye ate aungels foode. When ye were thyrstye, dyd not I hewe the hard stone, & caused water to flowe therout? For the heate I couered you with the leaues of my trees. A good pleasaunt fat lande gaue I you: I cast out the Cananites, the Pherezites and Philistines before you. * What shall I do more for you, sayeth the Lorde?

Exo.xiij.d

Sapien. xvi.a Quare.xx.b.

C

Esaie.v.a.

Thus sayth the almighty Lorde: When ye were in the wyldernes, in the water of the Amorites, beyng a thyrst, and blaspheming my name, I gaue you not fyre for your blasphemyes, but cast a tree into the water, and made the ryuer sweete. What shall I do vnto the, O Iacob? Thou Juda wouldest not obey me. I will turne me too another people, and vnto those will I geue my name, that they maye kepe my statutes. Seynge ye haue forsaken me, I will forsake you also. When ye desyre me too be gracyous vnto you, I shall haue

The Wife Beating Note

Here for sure is a very odd and brutal note to be found in any Bible. How strange it would seem to stumble across such a passage in any of our present day editions. And under the circumstances it must support the contention aroused over the first translations into English when the fear was expressed that in the change from one tongue to another the meaning of the text would be altered, and ideas put in that did not belong there. For certainly no one today would approve of such Scriptural instruction.

In the first place let us stop and recall that during the closing years of the reign of King Henry the Eighth Bible printing in England became such a precarious undertaking that it was for a time practically suspended. But during the six years King Edward VI was on the throne some forty editions appeared. Many of these, while marking no important development in Bible literature, are chiefly noteworthy now because of the curious renderings of the text and marginal notes throughout. These interpretations, in the light of our present understanding, make it easy to realize how bitterness and ill will accompanied the effort to print the Bible in the English tongue and certainly furnish a basis for the charge by the Catholic Church that in the printing the true intent of the holy writ was distorted.

The present edition here referred to is replete in such modifications of the text. The narrative of the death of Sisera from Judges V is an example. Here the text reads: "Between her fete he sprawed, and lay dead lyke a wretche." There is also the quotation from Psalms XCI at that time appearing in so

many Bibles, "So that thou shalt not nede to be afraied for any bugs by night."

Another noteworthy rendering that has attracted no little attention is the exhortation of Peter to wives urging them to be chaste and good. In this Bible is printed a note at this place which reads:

"And yf she be not obedient and helpfull unto hym, endevoureth to beate the feare of God into her heade that thereby she may be compelled to learne her duity and do it."

This edition also contains the third Book of the Maccabees, which is not found in any English or Latin translation printed previous to this date.

The Notes.

To dwell with a wife accordyng to knowledge.

(a) He dwelleth wyth hys wyfe accordynge too knowledge: that taketh her as a neceſſarye helper, and not as a bond ſeruaunt or bonde ſlaue. And if ſhe be not obediente and healpeful vnto hym: endeuoureth to beate the fere of God into her heade, that therby ſhe maye be compelled to learne her dutye and do it. But chiefely he muſt beware that he halte not in anye parte of hys durye to her warde. For hys euyll example ſhal deſtroye moze then all enſtruccions he can geue ſhall edifye.

To geue honour to the wyfe.

(b) Eraſmus in hys annotacions, noteth out of ſaynte Jerom, that hys honoure is not the bowynge wyth knees, neyther yet the ſettynge of them in the vpper ſeates (whyche thynge we ſe moſt obſerued in diuers regyons). But it is ſ

THE WIFE BEATING NOTE AS IT APPEARED
From the Bible Printed at London by Daye and Seres in the Year 1549

ELABORATE TITLE PAGE OF BISHOPS' BIBLE
Queen Elizabeth in the Oval

The Bishops' Bible

First Bible Produced Directly Under Auspices of the Bishops

The Bishops' Bible, also called the "Treacle Bible," was first issued in 1568. Numerous editions followed. This Bible represented the first efforts of the Church to put forth a Bible after the suppression of the sacred book during the troublesome times of the previous thirty years when many translators met a martyr's death.

It was the official version comprising a revision of the Great Bible by Matthew Parker, Archbishop of Canterbury, with the assistance of the following other eminent churchmen who labored to bring the splendid Bible to a high degree of perfection: W. Alley, Bishop of Exeter; R. Davies, Bishop of St. Davids; E. Sandys, Bishop of Worcester; A. Pearson, Canon of Canterbury; A. Perne, Canon of Ely; R. Horne, Bishop of Winchester; T. Bentham, Bishop of Lichfield; E. Grindal, Bishop of London; J. Parkhurst, Bishop of Norwich; R. Coxe, Bishop of Ely; E. Guest, Bishop of Rochester; G. Goodman, Dean of Westminster, and Giles Lawrence, a widely known student of Greek. At the convocation of the Province of Canterbury which met on April 3d, 1571, it was ordered that every archbishop, bishop, dean, and other church dignitary should have a copy publicly exposed in the hall or dining room of his home for the use of his servants and strangers.

The first edition of this Bible was printed by Richard Jugge in large folio size and black letters. The title page is composed chiefly of a large woodcut

THE
Holy Bible, conteyning the Olde Teſtament
and the Newe.
Authoriſed and appointed to be
Imprinted at London by the Deputies of Christopher Barker, Printer to the Queenes moſt excellent Maieſtie.
ANNO 1595.
Cum priuilegio.
PROVER. VI.

TITLE PAGE BISHOPS' VERSION
Late Edition Dated 1595

with a picture of Queen Elizabeth in an oval in the centre.

Following the title page are "The summe of the whole scripture" 2 pages, and a table of "genealogie" 11 pages. Another table 2 pages, and "Proper lessons for Sundays" 2 pages; "Proper psalms"; "The order howe" to read; "a briefe declaration," an Almanacke, and another table of psalms, occupying 12 pages. Parker's preface 6 pages and Cranmer's prologue of 5 pages follow.

The text starts on folio i and ends cxxviii. The second title page before the new Testament is similar to the first except the portrait of Queen Elizabeth is omitted and in the oval is printed: "The newe Testament of our Saviour Jesus Christe." There are 57 lines to a full page.

This Bible is sometimes called the "treacle" Bible from Jeremiah viii-22, which reads: "Is there no tryacle in Gilead?" This line is rendered "rosin" in the Douai version, and in the authorized version of 1611 is changed to "balm."

It is also known as the "Leda" Bible because of the initial letter at the Epistle to the Hebrews, which shows Jupiter appearing to Leda in the form of a swan. Many other large initials representing classical subjects which hardly belong in a Bible were used by the printer, although originally designed for Ovid's Metamorphosis but never used with that book.

At Psalms 45: 9 is a curious note stating: "Ophir is thought to be the Ilande in the west coast, of late founde by Christopher Columbo: frō whence at this day is brought most fine golde."

The double page map in Joshua is a fine engraving on copper, with Lord Burleigh's arms, there is also a fine portrait of Burleigh on the title to the third part, which differs materially from that in the first edition; his coat of arms also appears in the initial letter of Jeremiah. Other large initials containing coats of arms are:—initial to Archbishop Parker's preface;

arms of Christ-Church, Canterbury, with crosier above, and Parker's initials; Parker's preface to New Testament, his family arms impaled with those of Christ-Church; Cranmer's arms appear in the initial letter to his preface.

The Bishops' Bible is a large, well printed book and had a wide circulation.

A fine copy of the Bishops' Bible, printed by R. Jugge at London, dated 1569, and another later edition dated 1595, were both secured in London. The former has extensive records of the Welton family, dating back to the year 1690, and written on the fly-leaves of the latter are records of the births and deaths of the Quaker families of Rand and Harwood from 1702 to 1764, including Geo. Harwood buried from Devonshire House, and George and Mary Rand who died and were buried from the house of William Eaglestone.

This Bible in 1634 was in the possession of John Hankyn of Stoke Nayland, Suffolk. The entire back of the title page to the New Testament is filled with the will of Miles Hankyn written in the year 1647.

Small Bible in English

One of the first if not actually the first Bible in small handy size produced in the English language is the copy printed by John Cawoode in 1561. Prior to that time English Bibles had appeared chiefly in massive folio size, or large quarto, but Cawoode printed this Bible in small size similar to the style now so generally in use everywhere. It is a very scarce edition. According to old records when Grafton became involved in troubles and was deprived of his patent right to print Bibles it was transferred to Cawoode.

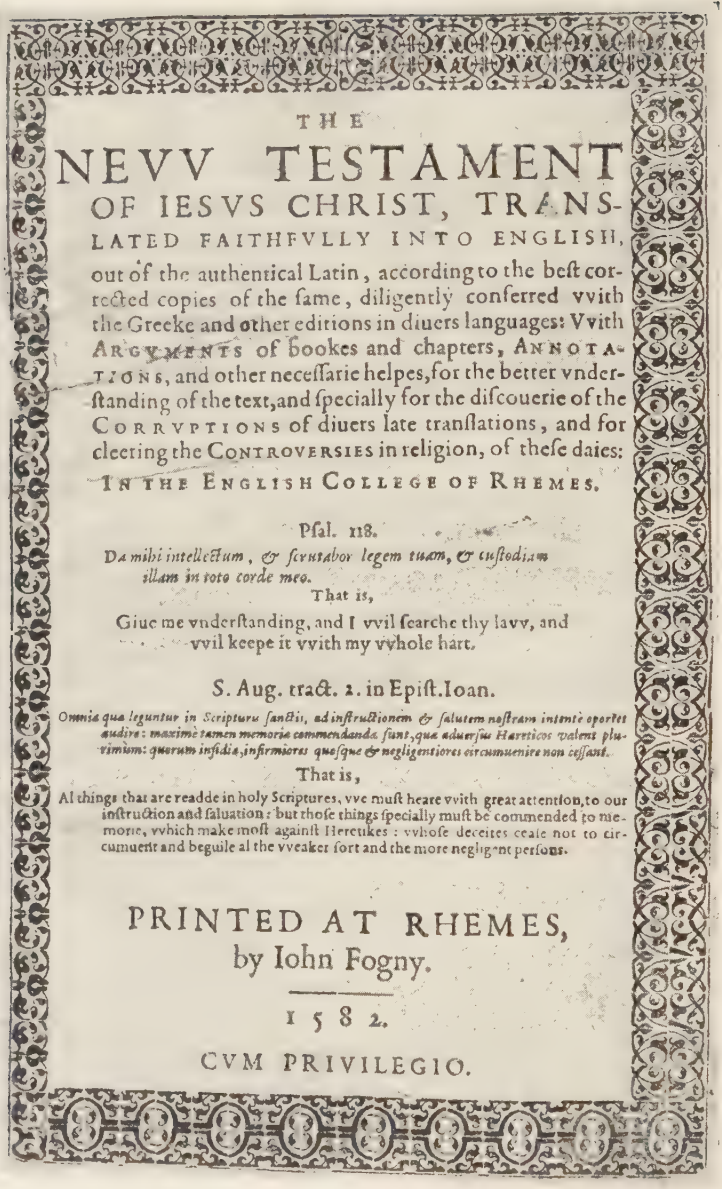
This Bible is a reprint of Cranmer's translation in small Gothic type, 61 lines to the page. The text matter is divided into four parts with a descriptive title page before each part. The first title page states:

The Bi
ble in Englishe ac-
cording to the tran-
slation of the great
Byble
1561.

Then follows Genesis to Job, occupying folio i to ccii. Psalter-Malachi, folio i to cxxxiii. Hagiographa, folio cxxxv to ccxiiii, and finally "The Nevv Testament" folio 2 to 101.

On the page with the signature NN6a is the colophon:

Imprinted at
London in Povvles
churcheyarde, by Jhon
Cawoode, Prynter to the Quenes
Maiestie Anno MDLXJ.
cum priuilegio Regia
Maiestatis



THE

NEVV TESTAMENT

OF IESVS CHRIST, TRANSLATED FAITHFVLLY INTO ENGLISH,

out of the authentical Latin, according to the beſt corrected copies of the ſame, diligently conferred vvith the Greeke and other editions in diuers languages: Vvith ARGVMENTS of bookes and chapters, ANNOTATIONS, and other neceſſarie helpes, for the better vnderſtanding of the text, and ſpecially for the diſcouerie of the CORRVPTIONS of diuers late tranſlations, and for cleering the CONTROVERSIES in religion, of theſe daies:

IN THE ENGLISH COLLEGE OF RHEMES.

Pſal. 118.

Da mihi intellectum, & ſcrutabor legem tuam, & cuſtodiam illam in toto corde meo.

That is,

Giue me vnderſtanding, and I vvil ſearche thy lavv, and vvil keepe it vvith my vvhole hart.

S. Aug. tract. 2. in Epiſt. Ioan.

Omnia quæ leguntur in Scripturis ſanctis, ad inſtructionem & ſalutem noſtram intentè oportet audire: maximè tamen memoriæ commendanda ſunt, quæ aduerſus Hæreticos valent plurimùm: quorum inſidiæ, infirmiores quoſque & negligentiores circumuenire non ceſſant.

That is,

Al things that are readde in holy Scriptures, vve muſt heare vvith great attention, to our inſtruction and ſaluation: but thoſe things ſpecially muſt be commended to memorie, vvhich make moſt againſt Hereticks: vvhoſe deceites ceaſe not to circumuent and beguile al the vveaker ſort and the more negligent perſons.

PRINTED AT RHEMES,
by Iohn Fogny.

1582.

CVM PRIVILEGIO.

FIRST CATHOLIC NEW TESTAMENT IN ENGLISH
Historic Translation Out of Authentical Latin

The Rheims-Douay Version

First Catholic Bible in English an Outstanding Milestone on the Great Highway

"Let one forbid what all would practice
and in a hornets' nest he stands."—Goethe.

This was doubtless the experience of the Catholic Church. For fifty years it had by bitter struggle endeavored to prevent the translation of the Bible into English, but found itself powerless to stem the tide, and at last decided to make such translation for its own people.

This translation of the Bible into English must always hold a commanding position. It stands out as the first English version prepared specifically for the followers of the Roman Catholic Church. Previously the translators, mainly Protestants, had been stimulated by the wave of reformation sweeping over the Church, and to meet the demand of the times this edition was produced by the Catholic exiles during the reign of Queen Elizabeth for their brethren in the faith. The work of the translation was carried on at the English College at Rheims and adheres closely to the text of the Vulgate, which they claimed was most ancient; was corrected by Jerome; commended by Augustine; was used by the Fathers, and was more authentic, and preferred to the Greek.

Chief among the learned men who labored on the work was Gregory Martin, and it must be conceded that his translations exerted a pronounced influence on the King James version of 1611, transmitting to it distinctive phrases and style of expression. First the New Testament appeared in 1582.

p THE A

HOLIE BIBLE

FAITHFVLLY TRANS-LATED INTO ENGLISH,

OVT OF THE AVTHENTICAL LATIN.

Diligently conferred with the Hebrew, Greeke, and other Editions in diuers languages.

With ARGVMENTS *of the Bookes, and Chapters:* ANNOTATIONS. TABLES: *and other helpes, for better vnderſtanding of the text: for diſcouerie of* CORRVPTIONS *in ſome late tranſlations: and for clearing* CONTROVERSIES *in Religion.*

BY THE ENGLISH COLLEGE OF DOWAY.

Haurietis aquas in gaudio de fontibus Saluatoris. Iſaiæ.12.
You shal draw waters in ioy out of the Sauiours fountaines.

Printed at Doway by LAVRENCE KELLAM, at the ſigne of the holie Lambe.

M. DC. IX.

TITLE PAGE OF DOUAY BIBLE
First Catholic Translation of Old Testament in English

The Old Testament was not published until 1609-1610, when it appeared in two volumes. It was produced at the English College at Douay. The title-page states that it was:

"Printed at Doway by Lavrence Kellam, at the signe of the holie Lambe. M.D.C. IX". The completed Rheims-Douay Version did not appear until 1635.

The Douay-Rheims translation incorporated a strongly Latinized style of expression ofttimes strictly following the Latin text word for word with considerable ambiguity.

The following shows the twenty-third Psalm, the twenty-second in the first Douay after the Vulgate:

"Our Lord ruleth me, and nothing shal be wanting to me: + in place of pasture there he hath placed me.
Vpon the water of refection he hath brought me vp: + he hath conuerted my soule.
He hath conducted me vpon the pathes of justice, for his name
+ For, although I shal walke in the middes of the shadow of death, I wil not feare euils: because thou art with me.
Thy rod and thy staffe: they haue comforted me.
Thou hast prepared in my sight a table against them; that truble me.
Thou hast fatted my head with oyle: and my chalice inebriating how goodlie is it!
+ And thy mercie shal folow me al the dayes of my life:
And that I may dwel in the house of our Lord, in longitude of dayes."

In the New Testament as first published the Lord's Prayer was printed as follows:

"Ovr Father which art in heaven, sanctified be thy name. Let thy Kingdom come. Thy wil be done, as in heauen, in earth also. Giue vs to-day our super-substantial bread. And forgive vs our dettes, as we also forgiue our detters. And lead vs not into tentation. But deliuer vs from euil. Amen."

A little study demonstrates that the first Catholic Bible is in many ways one of unusually significant and historic interest. The twenty odd pages of Preface to the New Testament give a lurid color to the bitterness of the religious controversy then existant.

* The Preface states it to be "The holy Bible long since translated by vs into English, and the old Testament lying by vs for lacke of good meanes to publish the vvhole in such sort as a vvorke of so great charge and importance requireth; vve haue yet through Gods goodnes at length fully finished for thee (most Christian reader) all the Nevv Testament, vvhich is the principal, most profitable & comfortable peece of holy vvritte."

Twenty seven years later the Old Testament followed, the Preface of which describes the delay stating: "At last through Gods goodnes (most dearly beloved) we send you here the greater part of the Old Testament; as long since you received the New; faithfully translated into English. The residue is in hãd to be finished: and your desire thereof shal not now (God prospering our intention) be long frustrate. As for the impediment, which hitherto haue hindered this vvorke, they al proceded (as manie do know) of one general cause, our poore estate in banishment".

Continuing, the Preface to the 1582 edition bristles with shafts for hereticks, with long explanations of the opposition to the translations into the vulgar tongue. The hostility of the Catholic church to such translations is most bitterly denied, the Preface stating:

"The vvise vvil not here regard vvhat some vvilful people do mutter, that the Scriptures are made for all men, and that it is out of envie that the Priests do keepe the holy booke from them. Vvhich suggestion commeth of the same serpent that seduced our first parents, vvho persuaded them, that God had forbidden them that tree of knowledge, lest they should be as cunning as himself, and like vnto the Highest".

---

* The spelling here exactly follows the old English used in the Bible. The combination of two of the letter "v" for "w" also adopted.

Continuing it adds: "She forbiddeth not the reading of them in any language, enuieth no man commodite, but giueth order hovv to doe it to edification, and not destruction: hovv to doe it without casting the holy to dogges, or pearles to hogges: (See S. Chrysost. bo 24 in Mtth. declaring these hogges & dogges to be carnal men & Heretickes, that take no good of the holy mysteries, but thereby do both hurt themselves and others:) how to doe it agreeably to the soveraine sincerite, maiestie, & depth of Mysterie contained in the same".

The Oath of Mary Queen of Scots

A dramatic incident of English history has always been the trial and execution of Mary Queen of Scots. And her sad fate furnishes another example of the religious bitterness of those days. The hectic life of the imprisoned Queen, and her beauty and charm would have been sufficient, but her fervid espousal of the Roman church stirred the Catholic nobles to succor their mistress in distress. She accordingly became the center of plots and intrigue that led to the scaffold. On the night before her execution at Fotheringay Castle in 1587 she swore to her innocence, taking her oath on a copy of the Rhemes New Testament. The Earl of Kent who was present declared the oath invalid because the Bible was not a proper translation. Her spirited reply is said to have been, "Does your lordship think my oath would be any better if I swore it on your translation in which I do not believe?"

Much of permanent value and import is encompassed in this carefully prepared volume. The Preface makes reference to the work of the former translators Wycliffe, Luther, Calvin, Beza and Erasmus, who is described as the best translator of all, and cites many instances where the Greek differs from the Latin, or where it has been erroneously translated, or other words put in.

A touch of history is disclosed in the following: "The Armenians say they have the Psalter and some other peeces translated by S. Chrysostom into their language, vvhen he vvas banished among them: and George the Patriarch, in vvriting his life, signifieth no less. The Slavonians affirm they haue the Scriptures in their vulgar tongue, turned by S. Hierom, and some vvould gather so much by his ovvne vvordes in his epistle to Sophronius, but the place in deede proueth it not. Vulpilas surely gaue the Scriptures to the Gothes in their ovvne tonge, and that before he vvas an Arrian. It is almost three hundred yeres, since James Arbiship of Genne, is said to have translated the Bible into Italian. More than tvvo hundred yeres agoe, in the daies of Charles the fifth, the Frenche king, vvas it put forth faithfully in Frenche, the sooner to shake out of the deceived peoples hades, the false heretical translations of a secte called Vvaldenses."

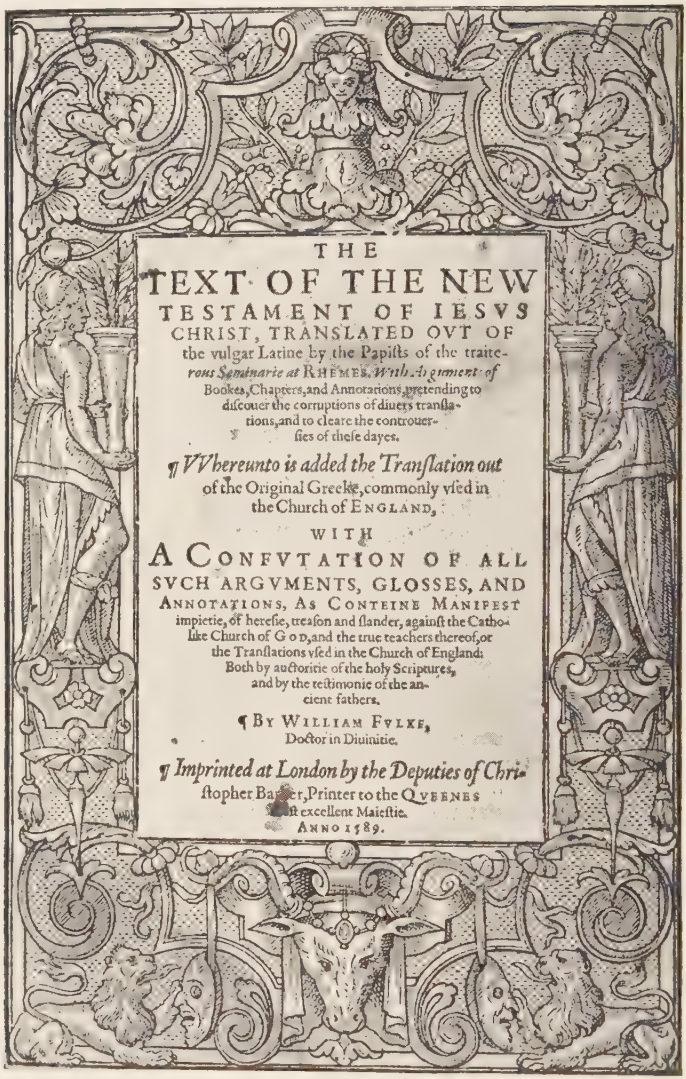
Fulke's New Testament

Produced in Parallel to Refute Rheims Translation

As might have been anticipated the reaction from the Rheims New Testament was sharp and severe. Gregory Martin had done a great work. He had not translated from the original Greek, however, but from the Latin Vulgate, which was the only authentic translation allowed in the Romish church. This was slavishly followed and wherever the Latin was held to be erroneous or defective his Anglo-papish version was held to be equally defective, and quickly precipitated a spirited refutation.

Numerous learned scholars joined in a systematic campaign to denounce and disprove the accusations and arguments of the Rheims translation, which finally crystallized in Fulke's New Testament printed at London in 1589. In this edition was drawn the deadly parallel. The text of the Rheims Testament, and that of the Bishops' version was printed in full, side by side, as well as all the arguments, marginal notes, and other annotations of the Rheims translation which were reprinted with the corrections and contradictions thought necessary.

In the very title of the book is revealed the intense feeling. It reads: "The Text of the New Testament of Jesus Christ, translated out of the vulgar Latin by the Papists of the traiterous Seminarie at Rhemes. With Arguments of Bookes, Chapters, and Annotations, pretending to discover the corruptions of diuers translations, and to clear the controuersies of these Days. Whereunto is added the Translation out of the Original Greeke, commonly used in the Church of Eng-



THE
TEXT OF THE NEW
TESTAMENT OF IESVS
CHRIST, TRANSLATED OVT OF
the vulgar Latine by the Papists of the traite-
rous Seminarie at RHEMES. With Argument of
Bookes, Chapters, and Annotations, pretending to
discouer the corruptions of diuers transla-
tions, and to cleare the controuer-
sies of these dayes.

¶ VVhereunto is added the Translation out
of the Original Greeke, commonly vsed in
the Church of ENGLAND,

WITH
A CONFVTATION OF ALL
SVCH ARGVMENTS, GLOSSES, AND
ANNOTATIONS, AS CONTEINE MANIFEST
impietie, of heresie, treason and slander, against the Catho-
like Church of GOD, and the true teachers thereof, or
the Translations vsed in the Church of England:
Both by authoritie of the holy Scriptures,
and by the testimonie of the an-
cient fathers.

¶ BY WILLIAM FVLKE,
Doctor in Diuinitie.

¶ Imprinted at London by the Deputies of Chri-
stopher Barker, Printer to the QVEENES
most excellent Maiestie.
ANNO 1589.

ATTACK ON FIRST CATHOLIC BIBLE
Reply to Papists of Traitorous Seminarie at Rhemes

land. With a Confutation of all Arguments, Glosses, and Annotations as Conteine Manifest impietie, of heresie, treason and slander against the Catholic Church of God, and the true teachers thereof, or the Translations used in the Church of England."

William Fulke, who produced the book and died in the year of its publication, had been Master of Pembroke College. It at once attracted wide attention, and served in a large measure to bring the Rheims translation into a much wider field of publicity than it would have otherwise obtained.

age with sorowe to theyr graues.

Then sayde ỹ Angell Raphael vnto him: Heare me, & I wyll tell the what they be, of whom the deuell hath power. Namely, they that receaue mariage of soch a fashion, that they shut God out from thē, & frō theyr hert & geue thē selues to theyr awne lust, euen as it were an horse & Mule, which haue no vnderstandinge: vpon soche hath the deuell power. But when thou takest her, & arte come into the chāber, withholde thy selfe frome her thre dayes, and geue thy dyligence vnto nothynge but vnto prayer with her.

And in the fyrst nyght, roste the leuer of ỹ fysh, & the deuell shalbe dryuen awaye. The secōde nyght shalt thou be receaued into the company of the holy patriarkes. The thyrd nyght shalt thou optayne ỹ blessyng of God so that whole chyldren shalbe borne of you. After ỹ thyrde night take the mayden in the feare of God, and more for the desyre of chyldren, then for any fleshly lust: that in the sede of Abraham thou mayest optayne the blessynge in chyldren.

¶ The. vij. Chapter.

¶ Yonge Tobias and the Angell come to the house

THREE BRIDAL NIGHTS OF PRAYER

From Copy of English Bible Printed by Richard Grafton at London, 1540

The Three Bridal Nights of Prayer

A Story Appearing in the Bibles of the English Church from 1535-1611

Among the deleted passages of the Bible is that from Tobit VI. 16-22 and VIII. 4-5 describing the Three Bridal Nights of Prayer. In many English Bibles of the present day all of the Apochryphal books have been swept into the discard, and even in centuries past these books were themselves the subject of change and elimination. In the early English Bibles, however, from the days of Miles Coverdale to the wonderful revised version of King James of 1611 this story of the three bridal nights has quite generally appeared as follows:

VI. 16. Then said the angel Raphael unto him: Hear me, and I will tell thee what they be, of whom the devil hath power.

17. Namely, they that receive marriage (after) such a fashion that they shut God out from them and from their heart, and give themselves to their own lust, even as it were an horse and mule which have no understanding: upon such hath the devil power.

18. But when thou takest her and art come in to the chamber, withhold thyself from her three days, and give thy diligence unto nothing but unto prayer with her.

19. And in the first night roast the liver of the fish, and the devil shall be driven away.

20. The second night shalt thou be received into the company of the holy patriarchs.

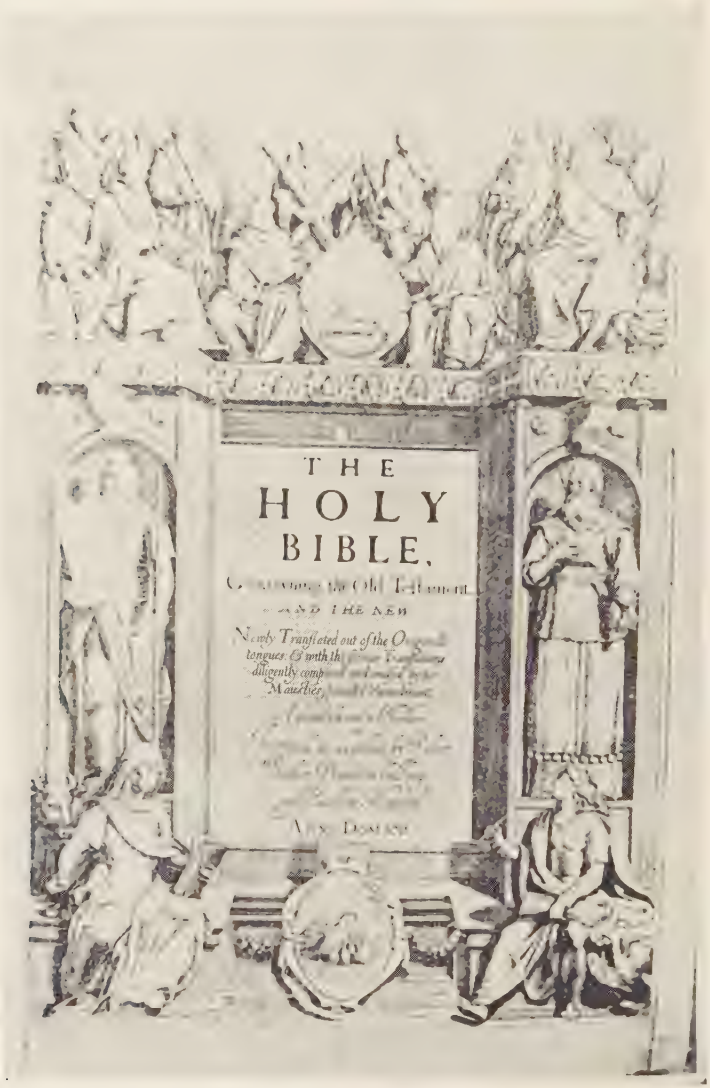
21. The third night shalt thou obtain the blessing of God, so that whole children shall be born of you.

22. After the third night take the maiden in the fear of God, and more for the desire of children than for any fleshly lust, that in the seed of Abraham thou mayest obtain the blessing in children.

* * * *

VIII. 4. Then spake Tobias unto the virgin, and said: Up, Sarah, let us make our prayer unto God today, tomorrow, and overmorrow: For these three nights will we reconcile ourselves with God, and when the third holy night is past, we shall join together in the duty of marriage.

5. For we are the children of holy men, and we may not come together as the heathen that know not God.



TITLE PAGE FAMOUS AUTHORIZED VERSION
First issue KING JAMES BIBLE, 1611

King James' Famous Bible

First Authorized Version Greatest Bible of English Speaking World

SPLENDORS of the Court of St. James furnish the setting for the celebrated First Authorized Version. It is perhaps the most brilliant gem in the diadem of that monarch. Down through the ages the Bible had held its sway due chiefly to the tireless efforts of noted individual translators. But the year 1611 was to mark a new epoch in Bible History. That year witnessed the creation of the celebrated "Authorized" King James Version of the English Bible printed by Robert Barker in London.

This is the universally accepted and recognized Bible of the English speaking world and has been in use for over 300 years. Its preparation was a wonderful achievement. Prior to its publication the various translations of the Bible differed considerably and King James appointed a commission of about fifty learned men, consisting of college professors, clergymen, scholars, etc., to revise the different books, and many of the beautiful passages of the Bible date back to the revision. About two years were consumed in the task. The first edition is a magnificent book beautifully printed and of large folio size, and large black letters. Incidentally it is to be regretted that Robert Barker, the printer who gave these splendid Bibles to the world, evidently did not find them a source of prosperity, for after innumerable lawsuits he finally ended his days in a debtor's prison.

PSAL. XXIII.

Dauids confidence in Gods grace.

A Psalme of Dauid.

THe LORD is * my shepheard, I shall not want.

2 He maketh me to lie downe in † greene pastures: he leadeth mee beside the † still waters.

3 He restoreth my soule: he leadeth me in the pathes of righteousnes, for his names sake.

4 Yea though I walke through the valley of the shadowe of death, * I will feare no euill: for thou art with me, thy rod and thy staffe, they comfort me.

5 Thou preparest a table before me, in the presence of mine enemies: thou † anointest my head with oyle, my cuppe runneth ouer.

6 Surely goodnes and mercie shall followe me all the daies of my life: and I will dwell in the house of the LORD † for euer.

TWENTY-THIRD PSALM, KING JAMES BIBLE
Showing Size and Style of Type

The original issue of the King James Version appeared in two editions. They are quite generally designated as the "HE" Version, and the Great "She" Bible. The two editions of the Bible, both printed in 1611, are alike in size and make-up, but have many different characteristics. The first is commonly called the "He" Version and the other the "She" Bible because of the reading of Ruth, Chapter 3-15.

This monumental work was distinctly a revision and not in any sense a new translation. In the address to the good Christian readers which appears in the front of the book it is stated: "We never thought from the beginning that we should need to make a new translation, nor yet to make a bad one a good one * * * but to make a good one better, or out of many good ones, one principal good one, not justly to be excepted against."

The selection of the men to make the revision was carried out with much care and five months elapsed before the appointments were complete and the assignments made. The following list shows the scholars chosen for this sublime task, and the particular sections of the Bible to which they devoted their labors:

Genesis to 2 Kings

Dr. Lancelot Andrews, dean of Westminster
Dr. John Overall, dean of St. Paul's
Dr. Hadrian de Saravia, canon of Canterbury
Dr. Richard Clark, Christ College, Cambridge
Dr. John Layfield, Trinity College, Cambridge
Dr. Robert Teigh, archdeacon of Middlesex
Mr. Francis Burleigh, Pemberton Hall, Cambridge
Mr. Geoffrey King, King's College, Cambridge
Mr. Richard Thomson, Clare Hall, Cambridge
Mr. William Bedwell, St. John's College, Cambridge

First Chronicles to Ecclesiastes

Mr. Edward Lively, Trinity College
Mr. John Richardson, Trinity College
Mr. Lawrence Chatterton, Emmanuel College
Mr. Francis Dillingham, Christ's College
Mr. Thomas Harrison, vice-master Trinity College
Mr. Rogers Andrews, master Jesus College
Mr. Robert Spaulding, fellow St. John's
Mr. Andrew Byng, St. Peter's College

Isaiah to Malachi.

Dr. John Harding, Prest. Magdalene College
Dr. John Reynolds, Prest. Corpus Christi College
Dr. Thomas Holland, rector Exeter College
Mr. Richard Kilbe, rector Lincoln College
Dr. Miles Smith, Brasenose College
Dr. Richard Brett, Lincoln College
Mr. Richard Fairclough, New College

The Apocrypha

Dr. John Duport, Jesus College
Dr. William Branthwait, Caius College
Dr. Jeremiah Radcliffe, Trinity College
Dr. Samuel Ward, Sidney College
Mr. Andrew Downes, St. John's College
Mr. John Bois, St. John's College
Mr. Robert Ward, Kings College

The Four Gospels, Acts and the Apocalypse

Dr. Thomas Ravis, dean Christ Church
Dr. George Abbott, dean of Winchester
Dr. Richard Eedes, dean of Worcester
Dr. Giles Thompson, dean of Windsor
Mr. Henry Saville, prevost of Eton
Dr. John Perin, St. John's College
Dr. Ravens, St. John's College
Dr. John Harmer, New College

Romans to Jude

Dr. William Barlow, dean of Chester
Dr. Wm. Hutchinson, archdeacon of St. Albans
Dr. John Spencer, Prest. Corpus Christi College
Dr. Roger Fenton, Pembroke Hall
Mr. Michael Rabbett, Trinity College
Mr. Thomas Sanderson, Archdeacon of Rochester
Mr. William Dakins, Trinity College

The groups or companies held their meetings at either Westminster, Cambridge or Oxford.

Especially noteworthy are Dr. Andrews, unrivalled linguist of that time; Wm. Bedwell, the foremost Arabic scholar in Europe; Dr. Overall and Sir Henry Savile. In fact, the names of all should shine throughout posterity for all time.

A splendid illustration of the diligent care employed in proceeding with the great work is furnished by the following set of rules agreed upon by all to guide them in the revision:

1. The ordinary Bible read in the Church, commonly called the Bishops Bible, to be followed, and as little altered as the Truth of the original will permit.

2. The Names of the Prophets, and the Holy Writers, with the other Names of the Text, to be retained, as nigh as may be, accordingly as they were vulgarly used.

3. The old Ecclesiastical Words to be kept, viz: the word "Church" not to be translated Congregation, etc.

4. When a Word has divers Significations, that to be kept which has been most commonly used, by the most of the Ancient Fathers, being agreeable to the Propriety of the Place and the Analogy of the Faith.

5. The Division of the Chapters to be altered, either not at all, or as little as may be, if Necessity so require.

6. No Marginal Notes at all to be affixed, but only for the explanation of the Hebrew or Greek Words, which cannot without some circumlocution, so briefly and fitly be expressed in the Text.

7. Such Quotations of Places to be marginally set down as shall serve for the fit Reference of one Scripture to another.

8. Every particular man of each Company to take the same Chapter, or Chapters, and having translated or amended them severally by himself, where he thinketh good, all to meet together, confer what they have done, and agree for their Parts what shall stand.

9. As any one Company hath dispatched any one book in this Manner they shall send it to the rest, to be considered of seriously and judiciously, for his Majesty is very careful in this Point.

10. If any Company upon the Review of the Book so sent, doubt or differ upon any place, to send them Word thereof; note the Place, and withal send the Reasons, to which if they consent not, the Difference to be compounded at the General Meeting, which is to be of the chief Persons of each Company, at the end of the work.

11. When any Place of special Obscurity is doubted of Letters to be directed, by Authority, to send to any Learned Man in the Land, for his Judgment of such a Place.

12. Letters to be sent from every Bishop to the rest of his Clergy, admonishing them of this Translation in hand; and to move and charge as many as being skillful in the Tongues; and having taken pains in that kind, to send his particular Observations to the Company, either at Westminster, Cambridge or Oxford.

13. The Directors of each Company to be the deans of Westminster and Chester for that Place; and the King's Professors in the Hebrew or Greek in either University.

14. These translations to be used when they agree better with the Text than the Bishops Bible: Tindoll's, Matthews, Coverdale's, Whitechurch's, Geneva.

15. Besides the said Directors before mentioned, three or four of the most Ancient and Grave Divines, in either of the

Universities, not employed in Translating, to be assigned by the Vice-Chancellor, upon Conference with the rest of the Heads, to be Overseers of the Translations as well Hebrew as Greek, for the better Observation of the 4th Rule above specified.

Following the title page of this magnificent and beautiful edition of the Holy Bible is a "Dedication to King James" occupying three pages, and an Address to the translators, 11 pages, followed by a Calendar in red and black, 12 pages, and an Almanac, 2 pages; a Table of Psalms and Lessons, 4 pages; Dayes to be observed, 1 page; Names and order of the Books, 1 page; Genealogies, 36 pages, and a map of Canaan engraved on copper by Renold Elstrack dated 1611.

The text matter was printed in a fine large Gothic, starting with Signature A, running in sixes and ending with the Apocrypha ccccc. The New Testament, with a title page also dated 1611, starts with the text on A2 and continues to Aa6b at the end of Revelations, concluding with the word "Finis." There are 59 lines to the page.

The first edition, however, which is the most prized and most rare, may be identified by numerous conspicuous misprints. For instance, the first issue in Genesis x-16 reads "Emorite," and the others "Amorite." In the first edition Exodus xiv-10 a noted exception is shown where through a blunder of the printer 3 lines of verse are repeated, thus occupying 9 lines of text, and in the other issues only 6 lines. In the first issue the text reads:

> "And when Pharaoh drew nigh,
> the children of Israel lift up their eyes,
> and behold the Egyptians marched af-
> ter them, and they were sore afraid: and
> the children of Israel lift up their eyes,
> and behold the Egyptians marched
> after them, and they were sore afraid:
> and the children of Israel cried out un-
> to the Lord".

It may also be observed that the first issue employed a regular system of nine-line capitals at the start of each book, and five-line capitals for each

chapter, and only gradually departs from that order, while the other editions follow a more irregular system.

In the first issue throughout Genesis the word LORD is printed in large capital letters, and thereafter in the Bible Lord. In the succeeding issues it is always printed Lord. The headline on Iiii 6a is printed "Anocrynha" for Apocrypha.

Referring to the time-honored King James Authorized Version which they had been called upon to revise, the translators of the now standard Revised Version that first appeared in 1881, in the Preface pay tribute to the former as follows:

> "We had to study this great Version carefully and minutely, line by line; and the longer we have been engaged upon it the more we have learned to admire its simplicity, its dignity, its power, its happy turns of expression, its general accuracy, and, we must not fail to add, the music of its cadences, and the felicities of its rhythm. To render a work that had reached this high standard of excellence still more excellent, to increase its fidelity without destroying its charm, was the task committed to us."

No Bible collection could be complete without the first edition of the King James Version. In fact, it is one of the great foundation stones of all literature and is the shining light in any home. The product of an age notably rich in literature, this splendid volume has the grandeur of lofty mountains, and the glory of the setting sun.

It is a scarce book, however, and it is difficult to secure a desirable copy.

During 1924 a copy of this Bible was offered for sale in London for $1575.

Why Women Are Strongest

The Human Side as Portrayed in a Story from Esdras

Among many interesting stories in the Apocrypha, at one time appearing in our Protestant English Bibles, but now generally omitted, is that of the three young men of the court of King Darius, of Persia, who each endeavored to write a sentence that would seem wiser than the others. As told in the book of Esdras:

"The first wrote, Wine is the strongest.
The second wrote, The king is the strongest.
The third wrote, Women are strongest, but above all things, truth beareth away the victory."

Then called the King all the princes, governors and captains, etc., and sat in the royal seat of judgment, the first young man declaring: "Oh ye men, how exceeding strong is wine! It causeth all men to err that drink it: It maketh the mind of the King, and of the fatherless child, to be all one: of the bondman, and of the freeman, of the poor man and of the rich: It turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow or debt: It maketh every heart rich * * * and when in their cups, forget their love * * * and a little after draw out swords."

The second man declared the strength of the King in these words: "Do not men excel in strength that bear rule over sea and land, and all things in them? But the King is more mighty: for he is lord over all these things, and hath dominion over them; and whatsoever he commandeth them they do. If he bid them to make war the one against the other, they do it; if

he send them out against the enemies, they go, and break down mountains, walls and towers. They slay and are slain, * * * if he command to kill, they kill; if he command to spare, they spare; if he command to smite, they smite; if he command to make desolate, they make desolate; if he command to build, they build; * * * So all his people and his armies obey him."

The answer of Zorobabel, the third young man, exalts the glory of woman and pictures Apame, the concubine, making merry with the King in the following language: "O ye men, it is not the great king, or the multitude of men, neither is it wine that excelleth; Who is it then that ruleth them, or hath the lordship over them? Are they not women? Women have borne the king and all the people that bear rule by sea and land. Even of them came they; and they nourished them up that planted the vineyards from whence the wine cometh. These also make garments for men; these bring glory unto men; and without women men cannot be. Yea, and if men have gathered together gold and silver, or any other goodly thing, do they not love a woman which is comely in favor and beauty? And letting all those things go, do they not gape, and even with open mouth fix their eyes fast on her; and have not all men more desire unto her than unto silver or gold, or any goodly thing whatsoever? * * *

"Wherefore a man loveth his wife better than father or mother. Yea, many there be that have run out of their wits for women, and become servants for their sakes. Many also have erred and sinned for women.

"And now do ye not believe me? Is not the king great in his power? Do not all regions fear to touch him. Yet did I see him and Apame, the king's concubine, the daughter of the admirable Bartacus, sitting at the right hand of the king. And taking the crown from the king's head, and setting it upon her own head, she also struck the king with her left hand. And yet for all this the king gaped and gazed upon her with open

mouth; if she laughed upon him he laughed also: but if she took any displeasure at him, the king was fain to flatter, that she might be reconciled to him again. O ye men, how can it be but women should be strong seeing they do thus."

Then continuing he began to speak of the truth, saying among other things: Great is truth and stronger than all things. Wine is wicked, truth is wicked, women are wicked: In their unrighteousness also they perish. As for truth it endureth, and is always strong and conquereth for evermore. Neither in her judgment is any unrighteousness. She is the strength, kingdom, power and majesty of all ages. Blessed be the God of Truth. With that he held his peace and all the people shouted: "Great is truth and mighty above all things." And the King said: "Thou art found wisest, ask what thou wilt and it shall be given unto you."

Revisions of the Roman Catholic New Testament

During the year 1600 there was issued from the press of Daniel Veroliet at Antwerp a revised edition of the Roman Catholic New Testament as first printed at the English College of Rhemes in 1582. It was distinctly a reprint, but contained some alterations and additions thought to improve it. The title page reads:

> The/ Nevv Testament/ of Jesus Christ faith-/fully translated into English. . . . By the English/ College then Resident in Rhemes./ Set forth the second time, by the same College novv/ returned to Dovvay./ With addition of one nevv table of Heretical Cor-/ruptions, the other Tables and Annotations somevvhat/ augmented./ Search the Scriptures. Ioan. 5./ Geue me vnderstanding. . . . Psalm. II 8 V. 34. . . . Printed at Antvverp/ by Daniel Veroliet./ 1600./ VVith privilege.

This continued until 1621, when the third edition of the Roman Catholic New Testament was translated by the priests at the English College of Rhemes. It was printed by James Seidenslach at Antwerp, and was published in small pocket size. Twelve years later appeared the fourth edition from the press of John Cousturier at Rouen.

THE FAMOUS VINEGAR BIBLE

The Vinegar Bible

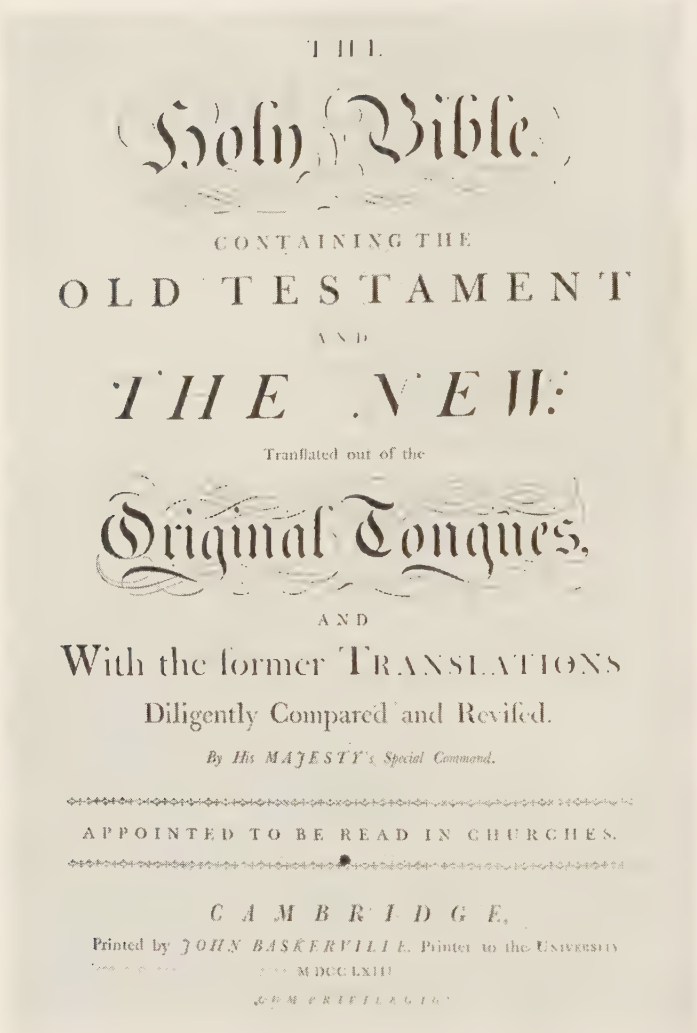
Sumptuous Production by Baskett that Contained Many Errors

During the opening years of the Eighteenth Century England had at Oxford University a well-known printer named John Baskett, who produced books of high degree of excellence. He printed a copy of the Holy Bible in English in 1717 in imperial folio size that at once called forth admiration for its beautiful execution throughout. The Bible was also adorned with many very handsome illustrations engraved on steel, and also beautiful engraved initial letters. From the standpoint of beauty it was the most sumptuous of all, easily surpassing in that respect every preceding edition.

Unfortunately although magnificent in appearance and type, it was discovered soon after its appearance that it had been carelessly and incorrectly printed, and contained many mistakes. One of these was the error in the running title to St. Luke, Chapter xx which was printed "the parable of the Vinegar" instead of the "parable of the Vineyard," and for this mistake the Bible has been nicknamed "The Vinegar Bible." So numerous in fact were the misprints, it was later styled as "a Baskett-ful of errors."

Two mistakes of two entire words in two successive chapters (Acts III 24, and Acts IV 24) have been noted in the beautiful copy of this Bible in the Bodleian Library. This copy was a present from Baskett and is printed on vellum.

This Bible was printed in fine, large, clear type. The title page to the New Testament bears the date of 1716.



THE

Holy Bible.

CONTAINING THE

OLD TESTAMENT

AND

THE NEW:

Tranſlated out of the

Original Tongues,

AND

With the former TRANSLATIONS

Diligently Compared and Reviſed.

By His MAJESTY's Special Command.

APPOINTED TO BE READ IN CHURCHES.

CAMBRIDGE,

Printed by *JOHN BASKERVILLE*, Printer to the UNIVERSITY

M.DCC.LXIII

CUM PRIVILEGIO

TITLE PAGE OF BASKERVILLE BIBLE
Magnificent Edition Produced by Celebrated Printer

Baskerville Bible

A Magnificent Specimen by Master Printer

One of the most beautiful of all printed Bibles is the edition of John Baskerville, printed in the University of Cambridge. Baskerville was one of the most famous printers of all times and the beauty of his work is still the envy of the printer's art. This Bible is regarded as the most magnificent as well as his most characteristic specimen. It is dated 1763 and is richly bound in red morocco.

Baskerville is decidely one of the most picturesque figures to be encountered among all the Bible printers. Eminent authorities agree that in the designing of beautiful type; the artistic composition of his book; the making of fine paper, and the execution of splendid press-work he is the outstanding character in the art since the days of Jenson and Aldus, with whom he properly takes high rank. A vainglorious man, he was at one time a writing master and later a stone engraver, from which work he doubtless secured his vision of a clean, clear, plain but beautiful type.

The Baskerville Bible was printed in Royal folio, measuring nearly twenty inches tall. The title page is peculiarly well balanced, and presents almost the appearance of an engraved copper-plate, while throughout the book the clear, chaste beauty of the type and printing never ceases to impress or enthuse one who will study it.

Dr. Dibden in speaking of the Baskerville Bible states: "This is one of the most beautifully printed books in the world."

THE BOOK

OF THE

NEW COVENANT

OF

OUR LORD AND SAVIOUR

JESUS CHRIST:

BEING A CRITICAL REVISION OF THE TEXT AND TRANSLATION OF THE ENGLISH VERSION OF THE NEW TESTAMENT, WITH THE AID OF MOST ANCIENT MANUSCRIPTS UNKNOWN TO THE AGE IN WHICH THAT VERSION WAS LAST PUT FORTH BY AUTHORITY.

LONDON:
JAMES DUNCAN, PATERNOSTER ROW

M.DCCC.XXXVI.

THE TRANSLATION BY GRANDSON OF WILLIAM PENN

Granville Penn Bible

Grandson of William Penn Makes Fine Translation

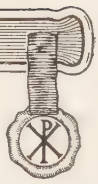
Granville Penn was a scholar who had the courage to translate the New Testament direct from the famous manuscript in the Vatican at Rome. He endeavored to make it as he says: "a critical revision of the text and translation of the English version of the New Testament, with the aid of the most ancient manuscripts unknown to the age in which that version was last put forth by authority."

Penn's New Testament adheres closely to the old Greek version and is described as one of the most remarkable translations in the English language. Penn following the Vatican Codex ends the Gospel of Mark at Chapter XVI-8, omitting the twelve verses known as the Mark Appendix. He omits likewise the first eleven verses of John VIII, containing the story of the woman taken in adultery, and the Trinitarian interpolation in I John, Chapter V-7.

The Bible text of this book is confusing with the system of numbering verses employed by Penn, who makes Chapter XVI of the modern Bible appear as Chapter XVIII.

Some idea of the labor and devotion required may be gathered from his memoirs in which he states that he had been employed for thirty years in the preparation of this work. It was printed by James Duncan at London in 1836, and no doubt brought to Penn a sigh of relief.

BISHOP USSHER



Ussher's Bible Chronology

Celebrated Compilation by Irish Bishop

Unfortunately Bible Chronology, as it has long been recognized, has been found by modern research to be in many respects uncertain. For centuries conditions for the procurement of exact and accurate chronology did not exist.

The most notable effort in that line was the famous work compiled by the learned James Ussher, Archbishop of Armagh. This has practically furnished the basis for all the Bible chronology inserted in the English Bibles for the past two centuries.

It first appeared in the Oxford edition of the Bible printed in 1701. Previous attempts had been made to include a chronological index, but the Oxford edition at once attains pre-eminent rank in this respect. In its dates the Nativity is strikingly presented as the central event, and for the first time the years are reckoned as either "Before Christ", or "Anno Domini."

Bishop Ussher in his table placed the creation of man at 4004 B. C., the Deluge at 2348 B. C., the time of Abraham 1996-1821 B. C., and the date of the Exodus at 1491. Modern study has demonstrated faults and vagaries in his compilation, but with its scope and magnitude it was a stupendous work.

Bishop Ussher was born in the parish of St. Nicholas, Dublin, in the year 1581, being descended from the family of Nevill that had accompanied Plantagenet to Ireland in the capacity of usher in 1185, which title was later officially adopted as a surname. Young Ussher won distinction as a student, and at the age of twenty-six became professor of divinity and chancellor of St. Patrick's Cathedral at Dublin. In 1623 he was made privy councillor for Ireland, but lost everything through the rebellion while he was visiting England.

The Wonderful Bible of Ferrara

Beautiful Bible Adorned with Paintings Returned to Italy

And now just a word regarding the exquisitely beautiful Bible of Borso d'Este, the Duke of Ferrara. With its illuminated pages, and the richness and harmony of its coloring, it stands as a remarkable example of the Italian renaissance, and is regarded as one of the most famous art treasures of Italy. This copy of the Bible was produced at Ferrara between the years 1455 to 1462, and is known to be the most artistic and expensive Bible in existence. The duke, Borso d'Este, a great lover of art, expended not less than 15,000 gold ducats, or about $35,000, in preparing this particular de luxe copy. Ferrara was then an artistic and intellectual center, and for more than six years employed eminent artists in the task of illuminating this Bible with miniature paintings, and beautiful ornamental borders, and flowers in colors and gold. The two volumes, composed of 604 pages of specially made vellum, contain more than one thousand paintings illustrating episodes of the Scripture.

Reposing for many years in the collection at Modena, this Bible, when the Duke Francesco V. was exiled to Austria, was carried with him, and finally purchased by Emperor Francis Joseph. After his death his successor, Emperor Charles, carried it with him in his flight and later sold it to an art dealer in Paris.

The attention of the Italian Government was called to the Bible and an effort was made to redeem this treasure. The Paris dealer, however, fixed the exorbitant price of 5,000,000 lire, or $250,000, for the

book and as a result negotiations were abandoned, and it was feared that this wonderful art treasure would be lost forever to the country where it was produced. Fortunately, at this juncture, Signor Treccani, a wealthy Italian patriot, stepped forward and paid the price demanded, and donated the Bible to the Government, which in turn presented it to the City of Ferrara.

The Early Christian Holy Writ

The Early Christian Holy Writ, comprising a collection of all the books held sacred by the six ancient churches: Greek, Syrian, Roman, Egyptian, Armenian and Abyssinian, was published in German (Berlenburg, 1726-1742). This is the only printed edition of the Early Christian Holy Writ in modern tongue.

To get this in English it would be necessary to secure the Revised Version (with Apocrypha), to which must be added the Books of Enoch and Jubilees, the Psalms of Solomon and the Apostolic Fathers. According to Albert J. Edmunds, M.A., a well-known scholar, whose writings have been extensively printed: "were this collection made uniform a flood of light would be thrown upon our ancient religion never before suspected by the average Christian. * * * A scientific edition with notes on the oldest readings and an index, would cause a religious revolution." Continuing, Mr. Edmunds says:

"The name 'Apocrypha' was given by the Jews, by Jerome and Luther to those books which the early Christians added to the Jewish Canon, thus creating a Christian Old Testament. They are the ancient bridge between the prophets and Christ, and our religion cannot be graspt historically without them. In sandwiching them in with the Jewish books of the Old Testament, the Roman Church is simply sticking to the ancient tradition: Greek, Syriac, Armenian and the rest.

"Even Luther went on printing them, though refusing them canonicity, but his recension of them is not the same as that of the English. And then Luther also created a section of New Testament Apocrypha: Hebrews, James, Jude and Revelation. This has long since been hushed up by the Lutheran printers, who omit Luther's note prefext to the Epistle to the Hebrews."

The Preachers' Bible

A very well known copy of the Scripture was that printed by John Field at Cambridge University in the year 1668. Because it was so well adapted for pulpit use this edition was for years extensively used by the clergy in England..

The copy in my library contains the Old and New Testament, and the Apocrypha. Bound with it is a Book of Common Prayer (dated 1666) containing full instructions for the "Administration of the Sacraments and other rites and ceremonies," and the Psalter. It also contains a copy of Jackson's Concordance, printed by Field in 1668, and a copy of the Psalms in meter by Thos. Sternhold and John Hopkins, printed by Field in 1668. All bound together in old calf binding, still well preserved.

This Bible belonged to Rev. Claudius Fonnereau, Rector of Clapton in Northamptonshire, England, in 1728, and contains 10 pages of manuscript notes regarding deaths, births and family matters.

The Murderers' Bible

A scarce and little known edition of the Bible was that printed at Oxford by Dawson, Bentley and Cooke in the year 1801. It is not mentioned in the extensive catalogue of Darlow and Moule, nor is it included in Cotton's list of English editions. A copy, however, was exhibited in the Caxton Exhibition of 1877.

This Bible is particularly noted for its many curious readings, and numerous errors.

The most famous of these is that appearing in the Epistle of Jude, verse 16, where the word "murderers" is used for "murmurers," the sentence reading: "There are murderers, complainers, walking after their own lusts, etc."

Other noteworthy renditions include:

Proverbs XXVII. 2. "Let another man praise thee, and **to** thine own mouth," for **not.**

Zechariah VI. 1, "There came **forth** chariots out from between two mountains," for **four.**

Zechariah XI. 17, "Woe to the **idle** shepard that leaveth the flock," for **idol.**

John XX. 29, "By good **works** and fair speeches deceive the hearts of the simple," for **words.**

Joshua I, 3, "Every place that the sole of your **food** shall tread upon," for **foot.**

Wicked Bible

Likewise of curious interest is an edition printed by Robert Barker and the Assigns of John Bill at London, in 1631. By reason of a careless error, the Seventh Commandment was printed to read: "Thou shalt commit adultery." It has therefore been called the "Wicked Bible." Old records show that upon discovery of the "scandalous mistake," the entire impression was called in, and the printer deeply fined. But four copies are known, one of which is in this country in the New York Public Library. It is also said that a German Bible of 1731 was printed with the same omission.

Rhemish New Testament First Folio

The sting of religious controversy that has not entirely disappeared even at this late day, flared up again in a handsome folio edition of the Rhemish New Testament printed in the year 1738. No other edition of the Rhemish New Testament, first prepared for the Catholic Church in 1582, had appeared since 1633. This volume was the first edition in folio size, and was adorned with cuts, including the Frontispiece, and figures of the four Evangelists, engraved by Van der Gucht. At the foot of the title page are the words "Permissu superiorum", and underneath it the date: Printed in the year MDCCXXXVIII.

Following the title page are sixteen large folio pages filled with the "Preface to the Reader."

The preface concludes, "Fare well, Good Reader and if we profit thee any wit by our poor pains, let us for God's sake be partakers of thy devout prayers, and together with humble and contrite heart call upon our Saviour Christ to cease these troubles and storms of his dearest Spouse: in the meantime comforting ourselves with this saying of St. Augustine: that Hereticks, when they receive power corporally to afflict the Church, do exercise her patience: but when they oppugn her only by their evil doctrines or opinions, then they exercise her wisdom."

An interesting feature is a table of "Heretical Corruptions" preceded by a note stating:

"The following table has had so good an effect, that since the first edition of it the Protestants have had the Grace to correct, by it, their Edition of the N. Testament of 1660 in many Places. But as Falsehood is inseparable from Heresy, and none can be fit to translate faithfully the Word of God, who have not

first the Spirit of God in them, they have left many other Passages here taken notice of, either totally unaltered, or not alter'd for the better sometimes even for the worse. We thought therefore it could not but be beneficial to the Publick to point those places out to them; which we have done by prefixing an asterism * at the beginning of every Paragraph, which they have vouchsafed to amend. And where they have made any Alterations, we have inserted them in the Margin. Those texts which are found with this Mark † annex'd to them, are such as still remains corrupt in the latest Edition of the P. Testament."

A concluding note states:

"The Blessed Confessor, Bishop Tonstal, noted no less than two thousand Corruptions in Tindal's translation, in the New Testament only. By which, as by these few here cited for examples, the indifferent reader may see how untruly the English Bibles are commended to the people for the pure word of God."

BIRTHPLACE OF THE AMERICAN BIBLE
House of Christopher Saur, Germantown, Pa.

Bibles in America

Earliest Ancestors Strong for the Bible

DOUBTLESS it was the hand of destiny that drove our sturdy, God-fearing ancestors to the wilderness of America. And they came with the Bible. The explorer may be pictured as wild and lawless, but it is evident that man can not be permanently content without some kind of religion. The atheist and agnostic both proclaim happiness, but may be nearing the meridian of variable sanity.

It is certain in any event that the toil and struggle coincident with breaking in the rugged soil of America could not have so well endured except supported by an abiding faith in truth and right. The great sustaining power was a strong religious impulse that found its best expression in the Bible.

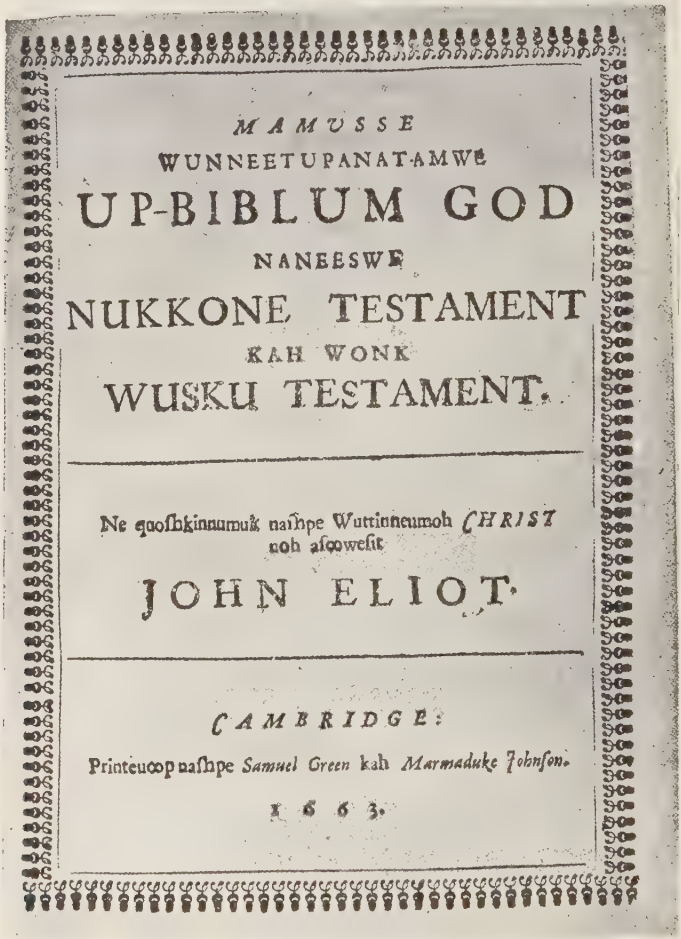
This was conspicuously true of the Pilgrim Fathers in New England; the Quakers of William Penn, and the several religious sects immigrating here from Germany, composed of the Mennonites headed by Daniel Pastorius and the Pietists led here by Johannes Kelpius. Later came also the Seventh Day Adventist, the Schwenckfelders, etc. With all of these people the Bible loomed large and was ever near at hand. In fact, in this connection it is alike interesting and inspiring to realize that the very first book printed in the American Colonies was the "Bay-Psalm Book." It came from the press of Stephen Daye, of Cambridge, Massachusetts, in 1640, and contained "The Whole Booke of Psalmes Faithfully Translated into

English Metre." First of all books in this country, it is a priceless classic of American literature.

Yet with the severe religious customs that were early in vogue here Bible making itself lagged considerably. The first effort in this line was a Bible in the Indian tongue for the spiritual guidance of the Indians. Then more than three-quarters of a century passes by before any Bible was printed in this country in a civilized language. In 1743 the Saur Bible appeared. This may properly be considered the first real printed Bible in America. And almost forty years more were to follow before a Bible in the English speaking tongue was to be issued from any press on this side of the Atlantic Ocean.

As early as 1708 Jacob Gottschalk and some of his brother Mennonites wrote to Amsterdam an earnest appeal for catechisms and little testaments for their children. They stated that there was no Bible at the meeting house, and only one in the entire membership, adding "that the community is still weak and it would cost much money to get them printed while the members who came here from Germany have spent everything and must begin anew, and all work in order to pay for the conveniences of life of which they stand in need."

"AND THEY CAME WITH THE BIBLE"
St. Gauden's Statue of the Puritan, the Original Standing in Springfield, Mass.



MAMUSSE

WUNNEETUPANAT-AMWE

UP-BIBLUM GOD

NANEESWE

NUKKONE TESTAMENT

KAH WONK

WUSKU TESTAMENT.

Ne quoshkinnumuk nashpe Wuttinneumoh *CHRIST*
noh asoowesit

JOHN ELIOT.

CAMBRIDGE:

Printeuoop nashpe *Samuel Green* kah *Marmaduke Johnson.*

1 6 6 3.

THE BIBLE FOR AMERICAN INDIANS
Title Page of Eliot Bible Printed in 1663

The Eliot Indian Bible

First Printed Bible in America

The Eliot Indian Bible stands out unique. There is nothing like it. To be the first Bible printed in America would of itself be enough to give it an honored place in all literature. But it brings with it also such a story of devotion and an object lesson in the teaching of the Scriptures that it can well be an inspiration for the people of this great country.

Eliot came to New England in 1631, and became pastor of the church at Roxbury. He learned the Indian language, and had a deep sympathy for the red men. Among his writings we find: "I have had a great longing desire, if it were the will of God, that our Indian language might be sanctified by the translation of the Holy Scriptures into it." The translation was long and tedious, and the printing offered still greater obstacles. All the type, paper and presses had to be imported from England with slow sailing vessels of those days. Pastor Eliot was fortunate in securing the support in his enterprise of the Corporation for the Promoting and Propagating of the Gospel of Jesus Christ in New England. This English corporation financially made possible the printing of the Bible.

First the Ten Commandments and the Lord's Prayer were translated and printed and the Psalms. The first appeared in 1654 and the Psalms in 1658. The New Testament was finally printed in 1661, and at last the complete Bible in the Indian tongue in 1663, so that the translation and printing represented nine years' work. In reality Mr. Eliot spent many more years on this remarkable production. In 1677 he started to work on a new edition, and in 1680 the New

Testament for the second time was issued. It was improved and corrected in many ways. Eliot in the meantime was continuing on with the revision of the Old Testament, but the actual work of printing dragged on very slowly with the poor facilities at hand, and it was not until the fall of 1685 that the second version of the complete Bible was finished.

Literally translated the title page of the Bible reads: "The Whole Holy His-Bible God, both Old Testament and also New Testament. This turned by the-servant-of-Christ, who is called John Eliot."

The Eliot Bible was printed by Samuel Green and Marmaduke Johnson at Cambridge, Mass., and is now a book of excessive rarity. Apparently there were numerous varieties of this first edition of the Bible in the Indian tongue. Of these seven are extant containing title pages and leaves of dedication (to Charles II) in English, but of these few were printed. The balance of the edition, 1000 or 1500 copies, were printed with only the title-pages in Indian, and no dedicatory matter. The Eliot Indian Bible was printed in the Natick dialect of the Algonquian tribe.

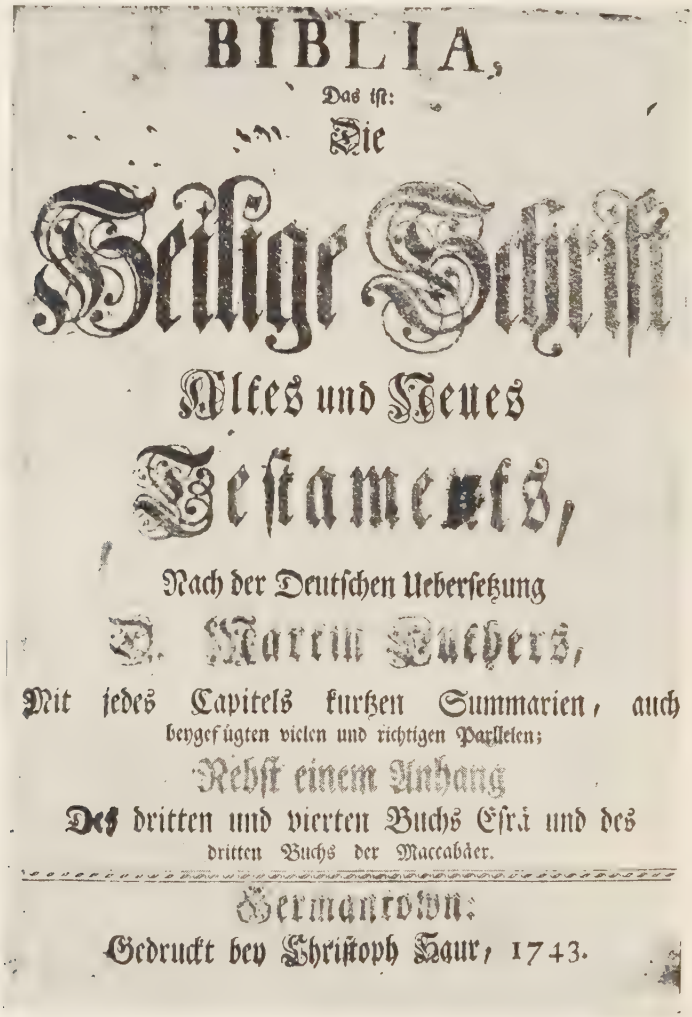
The work of John Eliot, the "Apostle to the Indians" which he carried on with great devotion, was in the end abortive. With the assistance of a young Indian in his home he mastered their dialect, and later preached to them in their own tongue, making many converts. He induced the Indians to build an Indian town, which in 1651 was removed to Natick. Three years later he founded another Indian town (Ponkapog), and by 1674 the "praying Indians" were thought to number more than 4000. King Philip's War, which without warning fell like a thunderbolt on the settlers of Massachusetts, was a staggering blow to the missionary, and while through the trouble many of the Indians remained loyal, it was quite some years before he could again arouse their enthusiasm.

And again in the year 1715, before we had any Bibles printed in this country in our own language,

another effort was made to give the red men the Scripture. William Bradford of New York in that year printed a Prayer Book for the Mohawk tribe that had many Bible selections, the Morning and Evening Prayer and several chapters of the Old and New Testament. They had been translated into the Indian language by Lawrence Claesse, interpreter to William Andrews the missionary.

Numerous other Indian Bibles include a copy of the New Testament for the Chippewas, printed at Albany, N. Y., by Packard and Van Beuthuysen in 1833; a Choctaw New Testament, printed at New York in 1848; and another for the Cherokee tribe in 1860.

There was also a Bible printed in the Cree tongue as well as in the language of the Dakotas. Asher Wright, for forty years a faithful friend and missionary to the Seneca tribe, had translated and printed the Gospels for them in 1874.



BIBLIA,

Das ist:

Die

Heilige Schrift

Alten und Neuen

Testaments,

Nach der Deutschen Uebersetzung

D. Martin Luthers,

Mit jedes Capitels kurtzen Summarien, auch beygefügten vielen und richtigen Parallelen;

Nebst einem Anhang

Des dritten und vierten Buchs Esrä und des dritten Buchs der Maccabäer.

Germantown:

Gedruckt bey Christoph Saur, 1743.

SAUR BIBLE, GERMANTOWN, 1743
First Bible Printed in America in Any Civilized Language

Saur Bible

First Bible Printed in America in Civilized Language

Bible romance crossed the broad Atlantic with the Saur Bible. The religious zeal that had stimulated the Pilgrims from England and emigrants from Germany to risk the perils of the deep and the hardships of the unbroken American continent at last crystallized in the production of a Bible in Germantown. This book stands out conspicuously as the first Bible produced in the United States in any European language and was printed by Christopher Saur in Germantown in 1743. It is a monument in the Bible history of America. Prior to that time a copy of the Bible had been printed in one of the Indian tongues and is known as the Eliot Bible. The Saur edition may justly be regarded, however, as the first produced in America for civilized worship. It was a work of great labor under crude conditions and with poor facilities and it took Saur three years to finish the task.

Saur was born in Germany in 1693 and came to this country in 1724. He was not a printer by trade, but was a man of ability and a natural leader, and was deeply interested in the religious conditions about him. Securing a font of type from Heinrick E. Luther, a type-founder in Germany, who presented it free of cost, Saur at once started the work. The paper for the book also presented a problem and had to be made in Germantown. Strange as it may appear that the first Bible to be printed in America was in the German language, it was perhaps quite a natural development. The date of printing was quite a long time prior to the Declaration of Independence, and while the Colonies

were still under the domination of the English sovereign. Bibles in English at that time were freely imported and at a cost that discouraged any attempts by the American printers.

With the German immigrants, however, different conditions prevailed. For years the new America had witnessed a large and steady inflow of German emigrants, many of which especially came to this country to obtain freedom of religious ideals. At this time there was in the German language here a great scarcity of religious books.

There were three editions of the Saur Bible, the first in 1743, the second in 1763, and a third in 1776. The first and last issues are of great scarcity. Of the first there was only a small edition consisting of twelve hundred copies printed, and the 1776 edition was largely destroyed by British soldiers at the time of the battle of Germantown, the paper being used for camp fires, gun wadding and horse bedding. In the preface to the second edition, dated 1763, Christopher Saur states:

"Herewith appear, in this American part of this world, the Holy Scriptures—called the Bible—publicly printed for the second time in the High German language, to the honor of the German nation—inasmuch as no other nation can claim to have printed the Bible, in this part of the world, in its own language." Saur in a circular regarding the sale of the first issue stated the price of the Bible was "Eighteen shillings but to the poor and needy we have no price."

As a successful business man and natural leader Christopher Saur stands forth as a remarkable character. The publishing house that he founded had its roots so well planted that it continued on in business for nearly two centuries, all of which time the management was in the Saur family. It has been said that from the time of Pastorius, the founder of Germantown, down to the Declaration of Independence,

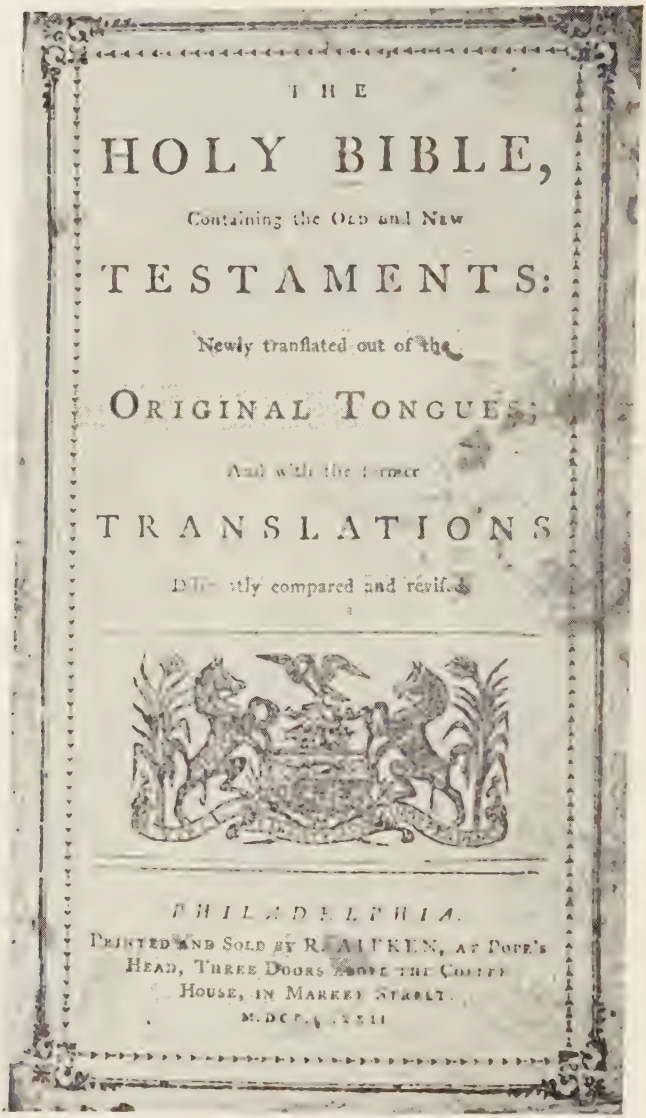
covering a period of more than a half century, Christopher Saur was easily the foremost German citizen on the continent.

There appears to have been two separate issues of the Saur Bible of 1743. At least the following distinctions have been noted on the title page: Plain initial letter "D" in name of Martin Luther in place of fancy letter; on the 10th line the word "Parallelen" is on the variant title incorrectly spelled "Parllelen;" on the 11th line the wording "Nebst dem gewdhnlichen Unhang" reads merely "Nebst einen Unhang." Probably the title with the incorrect spelling was first printed, and when the error was discovered the correction made.

The Saur Bible was substantially bound in beveled wooden board, leather covered, with clasps and heavy brass corners. The book consisted of a title page and following that a preface, on the back of which appeared a table. The text starts with page one and continues through to 995, on which the Old Testament is concluded. The New Testament starts with a second title page, also dated 1743, on the back of which is a table of the books of the New Testament. After the title page the numbers continue from 1 to 277, the end of Revelation, after which there is a Register filling 3½ pages and four pages of Kurker not numbered.

Following Saur's great work no other effort was made to print the entire Bible in German in this country until 1805, when Gottlob Yungmann of Reading, Pa., produced a splendid copy of the Bible in large quarto.

At the Pennypacker sale a copy of the Saur Bible realized $350.00.



THE

HOLY BIBLE,

Containing the Old and New

TESTAMENTS:

Newly translated out of the

ORIGINAL TONGUES;

And with the former

TRANSLATIONS

Diligently compared and revised.

PHILADELPHIA.

PRINTED AND SOLD BY R. AITKEN, AT POPE'S HEAD, THREE DOORS ABOVE THE COFFEE HOUSE, IN MARKET STREET.

M.DCC.LXXXII.

FIRST BIBLE IN AMERICA IN ENGLISH TONGUE
Historic Scripture Printed by Robert Aitken, 1782

Aitken Bible

First Bible in America in English Language

If you are an American you should be interested in the Aitken Bible because it was the first Bible printed in the United States in the English language. For this reason it constitutes another very important milestone. Robert Aitken of Philadelphia was the moving spirit in the enterprise. The Aitken Bible is truly a part of our National history and was commemorated by Congress, which appointed a committee to revise the work and support and encourage the undertaking. It was printed in brevier type in small duodecimo size and on inferior paper. Aitken, the printer, was a native of Scotland, who emigrated to this country in 1769. Later, when the war between the Colonies and Great Britain broke out, Bibles were difficult to secure.

The situation became so acute that in 1777 Congress was petitioned to secure Bibles, and a committee to which it was referred reported: "That they had conferred fully with printers, etc., and are of the opinion that the proper type for printing the Bible are not to be had in this country and that the paper cannot be procured but with such difficulties and subject to such casualties as to render any dependence on it altogether improper"; that the cost would be 10,272 pounds, and concluded by recommending that Congress order the importation of twenty thousand Bibles. In Congress the matter was acted on, and finally adopted, five of the Colonies (New York, Virginia, Delaware, North and South Carolina) voting against the resolution. Yet notwithstanding this, little appears to have been done, so in the latter part of 1781 Aitken

set to work. He printed an edition of the New Testament in 1777, and followed with successive editions each year until 1782, when the complete Bible was printed. The publication, however, was not a financial success.

When the work was undertaken, Aitken presented a petition to Congress requesting the sanction and support of that body, and the following action was taken by the United States in Congress assembled:

> The United States in Congress Assembled,
>
> September 12th, 1782.
>
> The Committee to whom was referred a Memorial of Robert Aitken, Printer, dated 21st January, 1781, respecting an edition of the Holy Scriptures, report, "That Mr. Aitken has, at a great expense, now finished an American edition of the Holy Scriptures in English; that the Committee have from time to time attended to his progress in the work; that they also recommended it to the two chaplains of Congress to examine and give their opinion of the execution, who have accordingly reported thereon; the recommendation and report being as follows:
>
> Philadelphia, 1st September, 1782.
>
> Reverend Gentlemen,
>
> OUR knowledge of your piety and public spirit leads us without apology to recommend to your particular attention the edition of the Holy Scriptures publishing by Mr. Aitken. He undertook this expensive work at a time when, from the circumstances of the war, an English edition of the Bible could not be imported, nor any opinion formed how long the obstruction might continue. On this

account particularly he deserves applause and encouragement. We therefore wish you, Reverend Gentlemen, to examine the execution of the work, and if approved, to give it the sanction of your judgment, and the weight of your recommendation.

We are, with very great respect, your most obedient humble servants.

(Signed) James Duane, chairman, in behalf of a Committee of Congress on Mr. Aitken's Memorial.

Reverend Doct. White and Revd. Mr. Duffield,
Chaplains of the United States in Congress assembled.

Report.

Gentlemen,

AGREEABLY to your desire we have paid attention to Mr. Robert Aitken's impression of the Holy Scriptures of the Old and New Testament. Having selected and examined a variety of passages throughout the work, we are of opinion that it is executed with great accuracy as to the sense and with as few grammatical and typographical errors as could be expected in an undertaking of such magnitude. Being ourselves witnesses of the demand for this invaluable book, we rejoice in the present prospect of a supply; hoping that it will prove as advantageous as it is honorable to the gentleman who has exerted himself to furnish it at the evident risk of his private fortune. We are, Gentlemen,

Your very respectful and humble servants,

(Signed) William White,
George Duffield.

Philadelphia, September 10th, 1782.

Honorable James Duane, Esq., chairman, and the other Honorable Gentlemen of the Committee of Congress on Mr. Aitken's Memorial."

Whereupon
Resolved,

THAT the United States in Congress assembled highly approve the pious and laudable undertaking of Mr. Aitken, as subservient to the interest of religion, as well as an instance of the progress of arts in this country, and being satisfied from the above report of his care and accuracy in the execution of the work, they recommend this edition of the Bible to the inhabitants of the United States, and hereby authorize him to publish this recommendation in the manner he shall think proper.

Cha. Thomson, Secy.

It is to the credit of the Presbyterian Synod that they at once supported Mr. Aitken. Among their records appear:

"And, as Mr. Aitken, from laudable motives and with great expense, hath undertaken and executed an elegant impression of the Holy Scriptures which, on account of the importation of Bibles from Europe, will be very injurious to his temporal circumstances, Synod further agrees that the above committee shall purchase Bibles of the said impression and no other, and earnestly recommends it to all to purchase such in preference to any other."

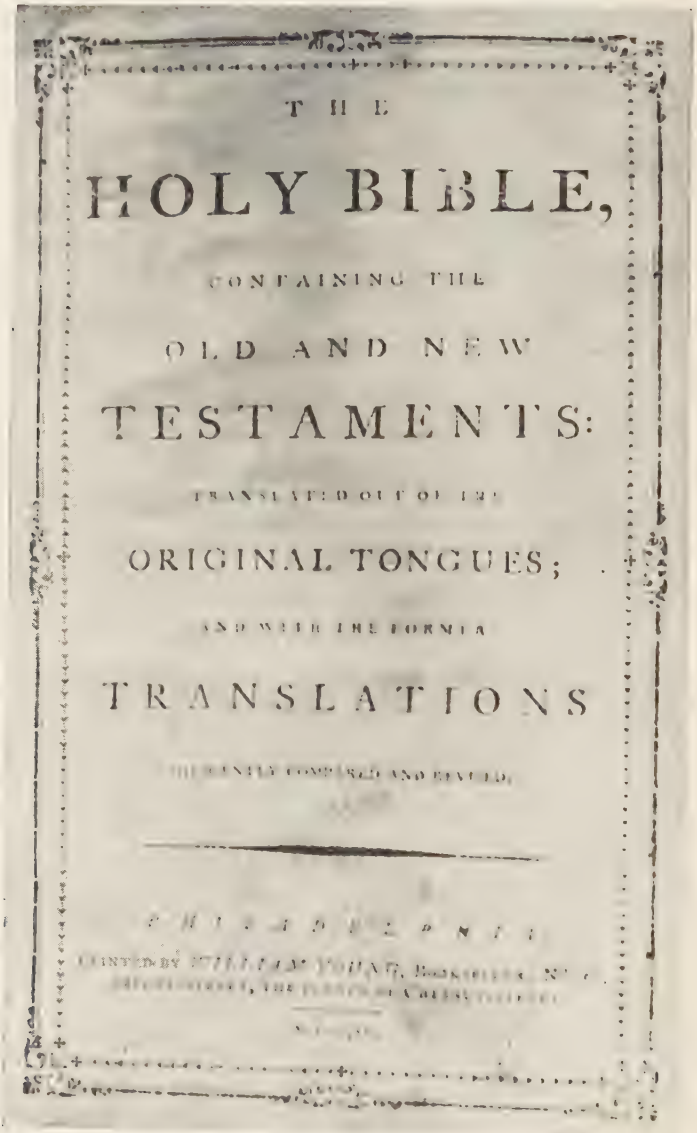
The Aitken Bible should stimulate all Americans as strongly indicative of the God-fearing Christian character of the founders of our country. In fact, Charles Thomson, the first secretary of Congress, was a devout Bible student, and during the latter years of his life translated from the Greek a complete copy of the Bible later referred to.

In the binding of the Bible in some copies the Resolution by Congress is found before the first title page, and in other copies after the title page, the back of which is blank. On the lower half of the page at the conclusion of the resolution is a table giving "The Names and Order of all of the Books of the Old and New Testament with the number of their chapters."

The text matter starting on page 3 continues on to page 353. On the top of the left hand pages are the headings to chapters, and on the right hand pages the number of the chapters. Psalms, however, has the headings continued on both pages.

The Aitken Bible is an exceedingly scarce book and the most rare of all early American Bibles. The list of owners is a small one, most copies reposing in institutions. Only about twenty-five copies are supposed to exist.

A copy of the Aitken Bible sold thirty years ago for $600.


THE

HOLY BIBLE,

CONTAINING THE

OLD AND NEW

TESTAMENTS:

TRANSLATED OUT OF THE

ORIGINAL TONGUES;

AND WITH THE FORMER

TRANSLATIONS

DILIGENTLY COMPARED AND REVISED.

PHILADELPHIA:

PRINTED BY WILLIAM YOUNG, BOOKSELLER, No. [illegible]

HOLY BIBLE PRINTED BY WILLIAM YOUNG, 1790
Closely Resembling in Size and Style the Aitken Bible

The Young Bibles

Philadelphia, which was an active centre of printing in those days, when Washington, Hancock and Franklin trod its streets, also produced another early Bible, "Printed by William Young, No. 52 Second, the corner of Chestnut street," 1790. The book measured about 4 x 6½ inches in size, and in every way was one of the best Bibles produced up to that time. The title of the New Testament is at Dd1. The text ends Ll 8.

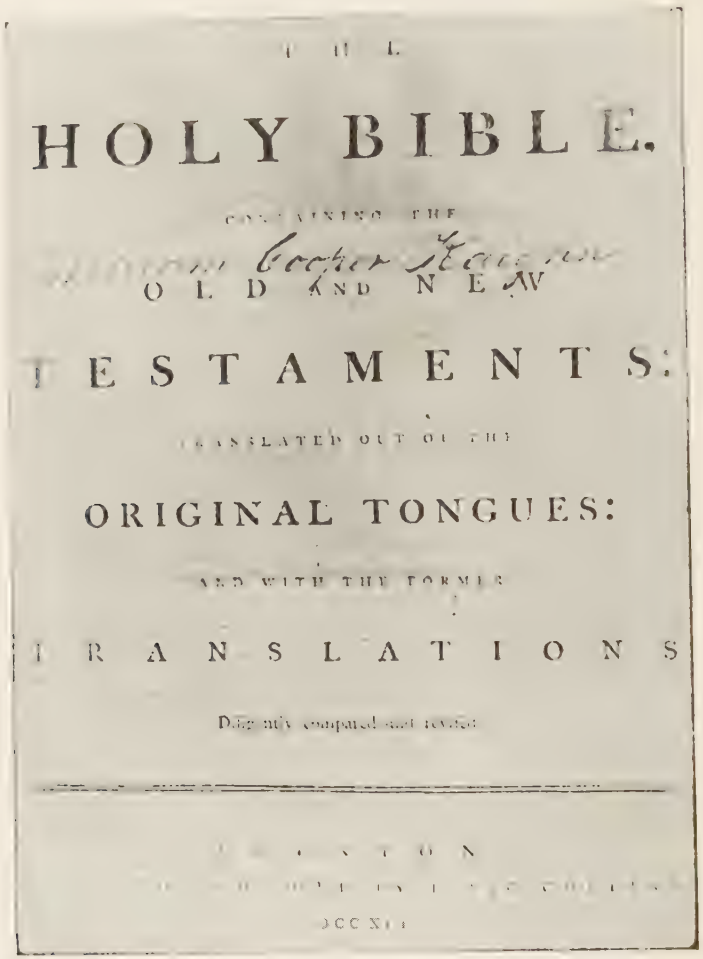
During the following year Mr. Young put out another Bible. It was of smaller size, much like the Aitken Bible, and was often bound up in two volumes.

Still another edition printed by William Young is of some antiquarian interest, as it bears the imprint "Whitehall": said to be a hamlet near Philadelphia. It is well printed and dated 1802.

It is not improbable that the imprint "Whitehall" may have referred to a building then occupied by the printer instead of the generally accepted theory of a nearby hamlet, although one or two villages then surrounding Philadelphia were known by the name of "Whitehall."

The Young Bibles are of particular interest as they are, with the exception of the Aitken Bible, and the beautiful copy of the New Testament printed by Collins at Trenton, among the very first to be produced in this country in the English language.

William Young, Bookseller, also produced a fine copy of the New Testament in handy size with the imprint: Philadelphia, and the date 1796.



THE

HOLY BIBLE.

CONTAINING THE

OLD AND NEW

TESTAMENTS:

TRANSLATED OUT OF THE

ORIGINAL TONGUES:

AND WITH THE FORMER

TRANSLATIONS

Diligently compared and revised

TRENTON

MDCCXCI

TITLE PAGE COLLINS BIBLE
Printed at Trenton, 1791

Collins Bible

Fine Edition Printed at Trenton

Collins, the Bible Printer at Trenton, and Isaiah Thomas, the Bible printer at Worcester, were running a race, but the evidence goes to show that the Collins Bible appeared first, the Thomas copy being finished in December, 1791.

Therefore, as the horse jockey might say, New Jersey takes "second money" in the production of early American Bibles in English. Pennsylvania came first, but still the native of New Jersey might find pride in the fact that his State was ahead of New York and Massachusetts in this particular.

During the year 1791 the Collins Bible received strong support from the Presbyterian General Assembly while being printed. The Rev. John Witherspoon, D.D., was among those appointed to help revise and correct the proof-sheets. At the conclusion of the New Testament follows an Index to the Bible and a Brief Concordance occupying in all one hundred pages. This Bible contains all the Apocryphal books and was printed in large quarto size. The pages are not numbered, and the text ends on Signature Dd3.

Collins was born at New Castle, Delaware, 1746. Learning the printing trade at an early age he started in business as a printer at Burlington, N. J., in 1770. He published, in 1788, an edition of the New Testament, which is a very rare book now. His Bible of 1791 consisted of an edition of 5000, and was issued at a cost to subscribers of four Spanish dollars. Collins, like Bradford, the Philadelphia printer, later removed his business to New York City.

The Collins New Testament of 1788 is a splendid book, with its fine clear legible type greatly surpassing in beauty and excellence the previous effort of Aitken.

THE

Holy Bible,

CONTAINING THE

OLD AND NEW

TESTAMENTS:

WITH THE

APOCRYPHA.

TRANSLATED

Out of the Original Tongues,

AND

With the FORMER TRANSLATIONS diligently COMPARED and REVISED,

By the ſpecial Command of King JAMES I, of *England.*

WITH AN

INDEX.

Appointed to be read in Churches.

VOL. I.

United States of America.

PRINTED AT THE PRESS IN *WORCESTER*, MASSACHUSETTS,
BY ISAIAH THOMAS.
Sold by him in Worceſter; and by him and Company, at FAUST'S STATUE, No. 45, NEWBURY STREET, Boſton.

MDCCXCI.

TITLE PAGE ISAIAH THOMAS BIBLE

The Thomas Bibles

Massachusetts Produces First in Folio Size

Following closely on the heels of the Aitken Bible came two other noted editions from the energetic printing house of Isaiah Thomas of Worcester, Mass. Mr. Thomas produced fine copies, the first Bible in folio size and the first Bible in quarto size in the English language in this country. Mr. Thomas was a foremost citizen of those early Colonial days, and conducted an extensive printing, publishing and manufacturing establishment, making the paper in his own mills, and doing also his own binding, as well as operating several book stores. The Thomas Bibles were printed during the year 1791.

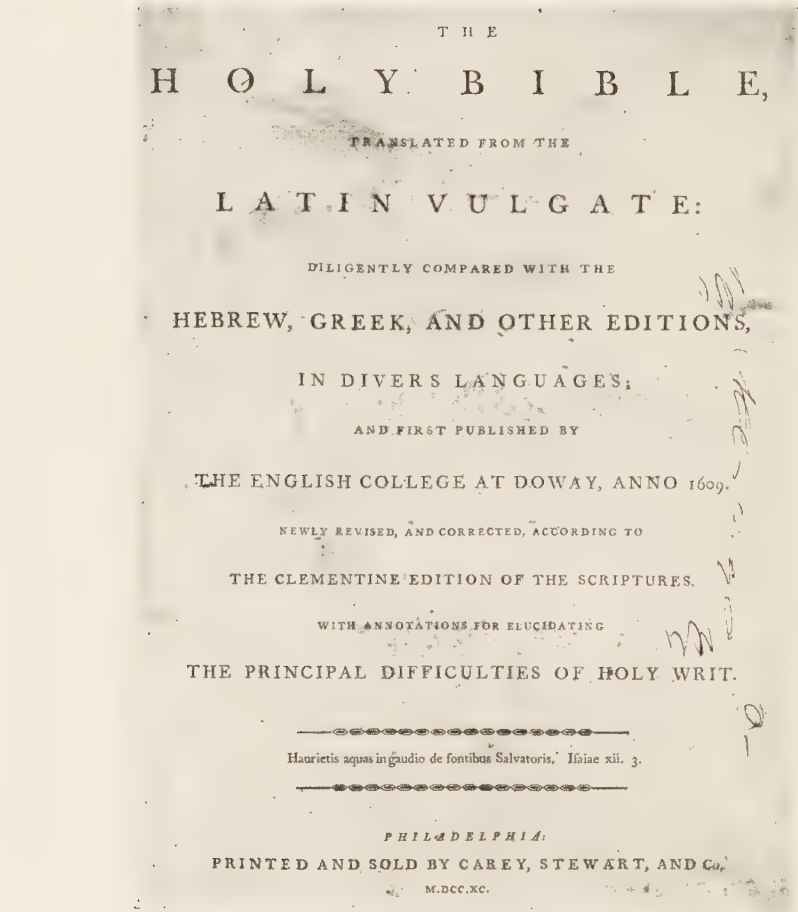
The Thomas Bible in quarto size is a fine book, containing in the Old Testament 736 pages. Here the Apocryphal books have been inserted, occupying 100 pages without any numbering, which starts in again after the title page to the New Testament with 739 and continues on to the end, page No. 951. A Table of offices and conditions of men appears on 952, with the next leaf blank.

The first American edition of the New Testament printed by Mr. Thomas was of handy size, 4 x 6½ inches, and contained 480 pages.

Thomas in an edition of the Bible printed in 1797 had his imprint on the title page with this country referred to as: "The United States of Columbia".

The son of the founder of the famous New England printing house also printed at Worcester in the year 1800 the first American edition of the New Testament in Greek.

Of exceeding interest and scarcity is a copy of the Psalms, with also the Proverbs and a part of Matthew, printed at Boston by T. and J. Fleet, 1783. It is a prized addition to my library.



THE

HOLY BIBLE,

TRANSLATED FROM THE

LATIN VULGATE:

DILIGENTLY COMPARED WITH THE

HEBREW, GREEK, AND OTHER EDITIONS,

IN DIVERS LANGUAGES;

AND FIRST PUBLISHED BY

THE ENGLISH COLLEGE AT DOWAY, ANNO 1609.

NEWLY REVISED, AND CORRECTED, ACCORDING TO

THE CLEMENTINE EDITION OF THE SCRIPTURES.

WITH ANNOTATIONS FOR ELUCIDATING

THE PRINCIPAL DIFFICULTIES OF HOLY WRIT.

Haurietis aquas in gaudio de fontibus Salvatoris. Isaiae xii. 3.

PHILADELPHIA:

PRINTED AND SOLD BY CAREY, STEWART, AND Co.

M.DCC.XC.

FIRST AMERICAN CATHOLIC BIBLE
Printed at Philadelphia, 1790

First American Catholic Bible

Earliest Douay Version in this Country

Exactly one hundred years had elapsed since William Penn founded the city of Philadelphia in 1682 before the first Bible in the English language was produced in what was then this leading American city. First, Bradford and later Benjamin Franklin had attained fame as printers and yet no English Bible was made here until, as we have seen, Robert Aitken came through with his remarkable effort. By the year 1790, however, the demand for English Bibles must have been pronounced, for we find about that period considerable activity and competition among printers, about twelve distinct English Bibles or New Testaments having been produced here. This call for the printed Scripture must have been insistent, for by the year 1800 no less than thirty editions had appeared.

Notable among these was the first American Catholic Bible. This Douay version followed the translation of the Latin Vulgate, and was the first quarto edition of the Bible in English produced on this side of the water. It was projected by Matthew Carey, who had emigrated to this country from Ireland and doubtless recognized the lack here of what he refers to in his prospectus as a Papish Bible. Following the example of some early editions in England it was originally planned to issue the Bible in "parts," but after printing a few numbers this was abandoned. There was a change also in the printing firm, which became Carey, Stewart & Co. This Douay version on the title page set forth: "The Holy Bible translated from the Latin Vulgate Diligently compared with the Hebrew, Greek and other Editions in Divers Languages as first

published by the English College at Doway, Anno 1609. Newly Revised and Corrected According to the Clementine Edition of the Scriptures. Philadelphia. Published and Sold by Carey Stewart & Co., 1790."

The book was originally sold by subscription and was to cost six Spanish dollars. Among the principal subscribers was the Right Rev. John Carroll of Baltimore.

Although a Catholic version an appeal was also made directly to the Protestants of the United States, the announcement of the publishers saying:

"We venture with some degree of confidence to solicit your patronage as well as that of the Roman Catholics for the first edition of the Douay translation of the Vulgate Bible."

Other Early American Bibles

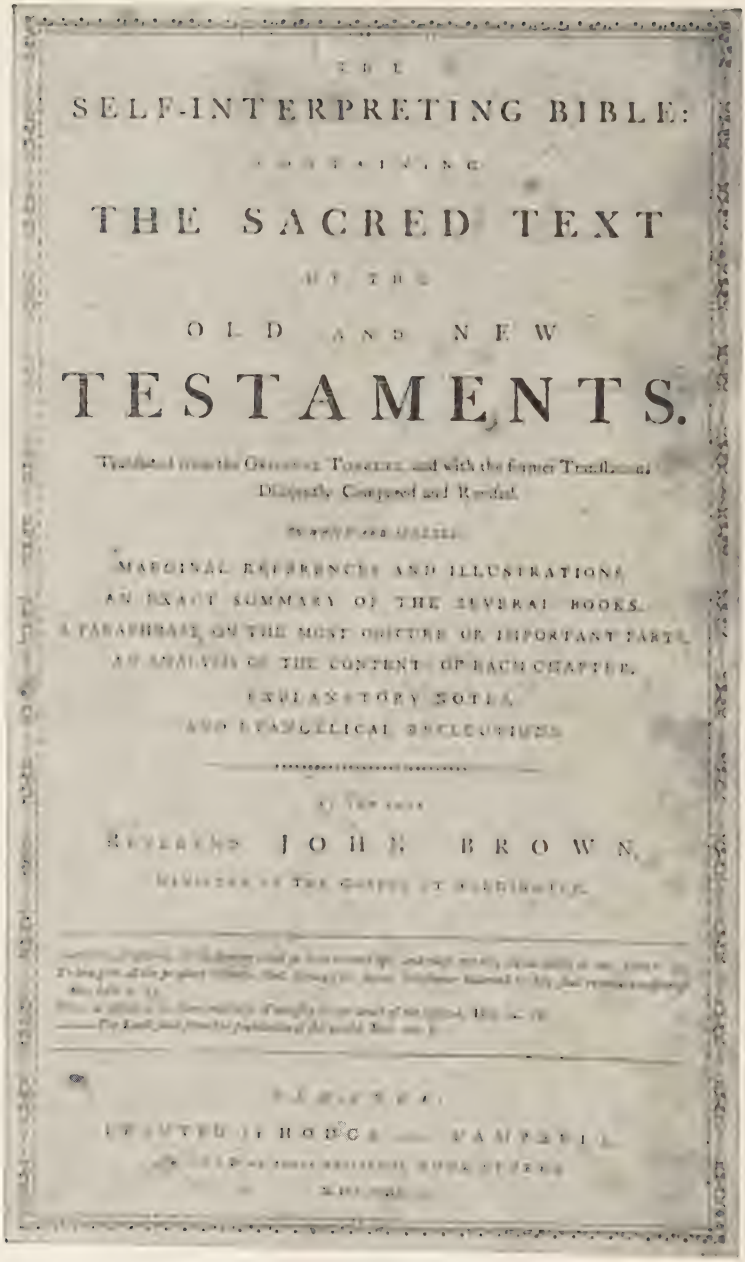
The list of American editions already mentioned must be supplemented by a number of others of equal importance, interest and scarcity. Among these would be included the First complete Bible printed in New York, which appeared in the year 1792, and was printed by Hodge and Campbell.

It was only after a long search, extending over several years, that I was able to come across a copy of the first Bible printed in New York. It happened on one hot summer day in a small old book shop of Baltimore I found on the top shelves of the book case, reaching to the ceiling, a copy of this Bible. There it had been laying long undisturbed among many other dusty and neglected volumes. I came down the ladder with my prize, well repaid for my dusty labor, and with a feeling of elation that I was thus able to add this scarce Bible to my collection.

This splendid book is known as Rev. John Brown's "Self-Interpreting Bible," and was published by general subscription. It is interesting also to note that the first name on the list of subscribers was "George Washington, Esq., President of the United States of America."

The book was a magnificent volume published in large folio size measuring 17 x 11 inches. Scattered through the Bible are nearly twenty full page engravings, some of which are by A. Godwin, sculptor, and dated 1790. Other plates bear the names of C. Tiebout, and still others Maverick and Doolittle and Rollinson. All bear the inscription: "Engraved for the American edition of Brown's Family Bible."

The Frontispiece, which precedes the title page to the New Testament, represents the presentation of



THE

SELF-INTERPRETING BIBLE:

CONTAINING

THE SACRED TEXT

OF THE

OLD AND NEW

TESTAMENTS.

Translated from the Original Tongues, and with the former Translations Diligently Compared and Revised.

TO WHICH ARE ADDED,

MARGINAL REFERENCES AND ILLUSTRATIONS,
AN EXACT SUMMARY OF THE SEVERAL BOOKS,
A PARAPHRASE ON THE MOST OBSCURE OR IMPORTANT PARTS,
AND ANALYSIS OF THE CONTENT OF EACH CHAPTER,
EXPLANATORY NOTES,
AND EVANGELICAL DISCOURSES.

BY THE LATE

REVEREND JOHN BROWN,

MINISTER OF THE GOSPEL AT HADDINGTON.

PHILADELPHIA:

PRINTED BY ROBERT AITKEN, BOOKSELLER,

OPPOSITE THE LONDON COFFEE-HOUSE.

M,DCC,XCII.

FIRST NEW YORK BIBLE, PRINTED IN 1792
A Scarce and Interesting American Edition

the Bible to Columbia whose head is adorned with a crown of Indian feathers, and on the pedestal beside her are engraved the names of "Washington, Montgomery, Greene, Franklin, Warren, Adams, Mercer, Putnam, Jay, Clinton, Gates, Morris and Fayette."

My copy of the Hodge and Campbell Bible of 1792 at one time belonged to the Hon. John Randolph, the Colonial statesman, and bears his signature on the front flyleaf.

The Hodge and Campbell Bible had the endorsement of the State Legislature of New York, the State Assembly on March 18, 1790, passing a vote of endorsement for the purpose of encouraging the printing of the Scriptures.

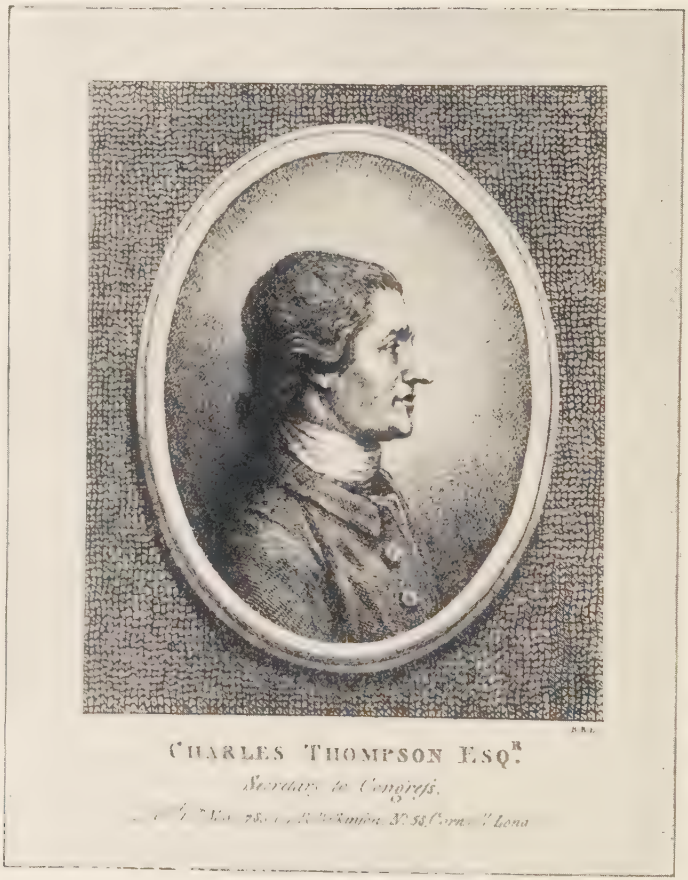
Two years earlier in New York City (1790) the First New Testament printed in that city was issued from the press of Hugh Gaine.

This same printer in 1792 also produced a fine copy of the Bible bearing the imprint:

> "New York: Printed and sold by Hugh Gaine, at his Book-Store and Printing-Office, at the Bible, in Hanover-Square. MDCCXCII."

It is thought this Bible was probably set up in Scotland and the plates imported by Gaine.

A notable copy of the New Testament was a very large handsome folio, measuring 10 x 16 inches, printed at Philadelphia by William W. Woodward in the year 1796. It is chiefly of interest because it is the first American edition with the then famous William Burkett's Expository Notes. The text ends on page 631, the next being blank, after which are two pages containing a list of the subscribers supporting the venture and two more blank leaves.



CHARLES THOMSON
First Secretary of Congress, Who Made a Translation of the Bible Direct from the Septuagint

Thomson Bible

"Here Comes the Truth"

Charles Thomson, first secretary of Continental Congress, to which position he was re-elected until his retirement in 1789, served his God and served his country. In his life young Americans for generations to come can well find inspiration. He was a true patriot for the American cause and declined to accept pay for his first few years of service to Congress.

His fine, upright character won for him respect and admiration, and during the war of the Revolution, as Secretary of Congress, he was always looked for to settle doubtful news and flying reports. On such occasions it would be said: "Here comes the truth; here is Charles Thomson."

Nearly twenty years after he had withdrawn from public life, Charles Thomson gave the world a copy of the Holy Bible, translated by him directly from the Greek Septuagint. He devoted many years of his life to making the translation, nor could he be induced to abandon the work for public life, although solicited by Washington himself. He employed great care to bring it to perfection, writing the entire translation over six or seven times.

Thomson, when 10 years of age, was brought to this country with his brother, his father dying on the trip over. The lads were landed at New Castle among strangers. Placed at school, he applied himself studiously and at an early age became a teacher. Watson, in his Annals, writing of Thomson, says: "He told me he was first induced to study Greek from having brought a part of the Septuagint at an auction in the city. He bought it for a mere trifle without knowing what it was, save that the crier said it was outlandish letters. When he had mastered it enough to

THE

HOLY BIBLE,

CONTAINING

THE OLD AND NEW COVENANT,

COMMONLY CALLED

THE OLD AND NEW TESTAMENT:

TRANSLATED

FROM THE GREEK

BY CHARLES THOMSON,

Late Secretary to the Congress of the United States.

PHILADELPHIA:

PRINTED BY JANE AITKEN, No. 71,

NORTH THIRD STREET.

1808.

TITLE PAGE THOMSON BIBLE

understand it, his anxiety became great to see the whole."

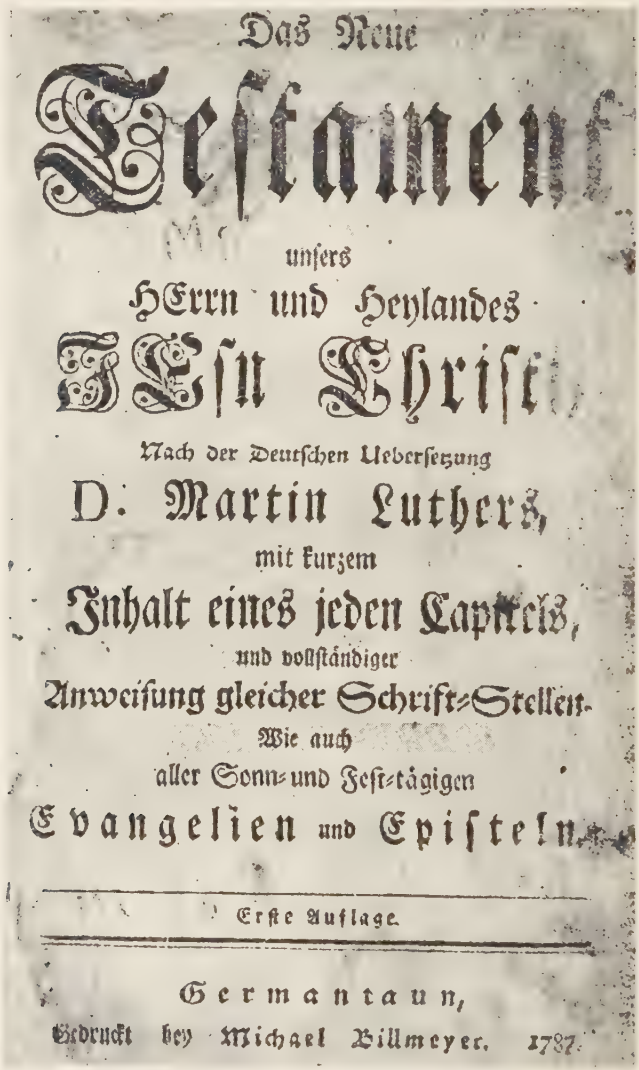
This translation of the Bible has some striking characteristics. The type, which is large, clear and legible, has been set up after the manner of general literature, with little or no regard for the system of verses. In an "advertisement to the reader" at the end of the third volume it is stated, "the numbers of the chapters and verses (so far as it was thought necessary to retain them), are inserted for the sake of those who may wish to compare this Translation with that in common use."

It is also stated that, "The words printed in italics in this Translation, are not added by the Translator, as in our common version, but are thus designated, as being emphatical. Such as have been added, are included in [brackets].

Names of Persons and Places mentioned in the Old Testament are spelled as in the Septuagint; and in the position of chapters and parts of chapters, the order observed in that version has, in general, been strictly attended to: there are, however, a very few deviations from this rule, which the sense and connection seemed to require; but the numbers annexed to such chapters and verses will point out their relative situation in the Greek."

A "Note" at the "End of the Old Covenant" states:

"Zacharias IX. This and the five following Chapters, though added to what Zacharias wrote, appear evidently, from the style and subjects, to be the work of another. The Evangelist Matthew, in his quotation (Chap. II.) ascribes them to Jeremias. And it must be allowed that the contents of these chapters agree well with the time of Jeremias, but by no means with that of Zacharias. And the same may be said with respect to the style, which corresponds with that of Jeremias, but not in the least with that of Zacharias. From the words of the Evangelist it would appear, that in his time, they were considered as being written by Jeremias:—and it is to be observed that in some ancient manuscripts, there is a large vacant space between the end of Chap. VIII. and IX. to distinguish what precedes, from that which follows."



Das Neue

Testament

unsers

HErrn und Heylandes

JEsu Christi,

Nach der Deutschen Uebersetzung

D. Martin Luthers,

mit kurzem

Inhalt eines jeden Capitels,

und vollständiger

Anweisung gleicher Schrift-Stellen.

Wie auch

aller Sonn- und Fest-tägigen

Evangelien und Episteln.

Erste Auflage.

Germantaun,

Gedruckt bey Michael Billmeyer. 1787.

NEW TESTAMENT BY MICHAEL BILLMEYER

A Complete Set of Nine Editions of These Books Are Difficult to Secure

Billmeyer New Testaments

A Fine Series by Germantown Printer

An interesting addition to the Bible literature of America is the splendid series of New Testaments printed at Germantown in the German language by Michael Billmeyer. The first of the series appeared in 1787, and apparently the demand for them must have continued strong, for new editions were printed under the following dates: 1795, 1803, 1807, 1808, 1810, 1815, 1819 and 1822.

The books were of handy small size, containing on the average 540 pages, and were substantially bound in wooden boards, leather covered, with clasps. As the books were widely scattered a complete set of these New Testaments is very difficult to secure.

New Testaments in German were likewise printed by Christopher Saur at Germantown before 1775. An exceedingly rare German-American edition of the Apocryphic New Testament was printed by Jacob Bailey at Lancaster in the year 1784. But few copies can be located.

Carl Cist at Philadelphia also printed an edition in German in 1799, and another copy is the edition of the New Testament in German printed by Wilhelm Hamilton at Lancaster under date of 1812. Still another edition was that of Gustav G. Peters at Harrisburg, Pa., in 1834.

The late Samuel Pennypacker, former Governor of Pennsylvania, well known as the author of the "Settlement of Germantown," also had an extensive library dealing with the literature of Germantown, and found much pride in the fact that he possessed a complete set of the Billmeyer New Testaments.

Much sought among the German New Testaments are those produced by the Community at Ephrata, Pa. This Society was among the most active book makers of early Colonial days. It is thought their first Testament was printed in 1787.

Ephrata Martyr Book

This book, more correctly known as "der Blutige Schau Platz," is one of the most remarkable books of Colonial times. It is the largest book printed in this country before the Revolutionary War, and could hardly have been produced unless stimulated by strong religious zeal. The book measures almost 10 x 15 inches in size and consists of about 960 pages. It was strongly bound, with heavy metal corners and clasps. The people of the village were composed of the society of Seventh Day Baptists, who had emigrated to this country from Germany in 1718 and settled at Ephrata, Pennsylvania.

It took the labor of fifteen men three years to make the book, translating the text, making the paper, setting the type, etc. The work is the more remarkable when the wild and remote location and crude facilities of Ephrata at that time are considered. The village itself was quite within the zone of the treacherous Indian warfare, which continued with much cruelty long after the book was out.

The printing is of good quality. The book is dated 1748, and was the subject of a special pamphlet written by the late Samuel W. Pennypacker, former Governor of Pennsylvania.

West of the Alleghenies

The broad lands and fertile fields of the Western part of this great country are now teeming with millions of people. Here today can be found American manhood and vigor and enterprise at its best. But vast herds of buffalo were roaming the prairies, and the stealthy moccasin of the Indian treading the forests when from a little press room at Somerset, Pennsylvania, was issued the first printed word of the Scriptures west of the Allegheny Mountains.

The printer was Friedrich Goeb, and he first printed a copy of the complete Bible in German, the title page of which in part set forth: "Biblia Das ist Die ganze Gottliche Heilige Schrifft, Alten und Neuen Testaments, nach der deutschen Ubersezung Dr. Martin Luthers, etc. Somerset: Gedruckt und zu finden ben Friedrich Goeb 1813." The Bible was printed in large quarto size on coarse, heavy paper, and presented in all crude workmanship. Goeb followed the next year printing a copy of the New Testament in German, similar in style and character to the other German New Testaments. The title page reads: "Das Neue Testament unsern und Heilandes Jesu Christi, nach der Deutschen Uebersetzung Dr. Martin Luther etc. Somerset 1814".

The following appeal to the people of those remote settlements was made by Printer Goeb in the "Foreword" to the Bible. It well illustrates the strong religious spirit of the times:

> In this western region of Pennsylvania, this edition of the Holy Scriptures in our German mother tongue, is the first which appears through the public print, notwithstanding many hindrances and much effort. Oh you dear Germans, especially those in this western part of Pennsylvania, acknowledge such a benevolent gift of your God with upright thanks, and do not leave a day pass without devotedly reading in your Bible.

The early and industrious German printers also produced a fine Bible, the first in folio size in the German language in this country, in the year 1819. It came from the press of Johann Bär at Lancaster.

BIBLIA,

Das ist:

Die ganze

Heilige Schrift

Alten und Neuen

Testaments,

Nach der teutschen Uebersetzung

D. Martin Luthers,

Mit vorgesetztem kurtzen

Inhalt eines jeden Capitels,

wie auch mit richtigen

Summarien und vielen Schriftstellen

auf das allersorgfältigste versehen,

Nach denen bewährtesten und neuesten Ausgaben

mit grossem Fleisse ausgefertiget.

Samt einer Vorred-

von

Herrn D. Johann Gottlieb Faber,

Herzogl. Würtemb. Oberhofprediger, Consistorial- ote
Rath, General-Superintendenten und Abbte ..ichen
des Klosters Adelberg ..achen-
..anen

Philadelphia,

Zu finden bey Ernst Ludwig Baisch,

der zweyten Strasse nahe bey der Rees-Strasse. 1774.

THE STRANGE GERMAN BIBLE OF 1774

The Variant German Edition

Bearing Philadelphia Imprint Thought to Have Been Imported

An edition of some mystery and controversy is a copy of the Holy Bible in German, rather beautifully printed in a small but clear German type, bearing the name of Ernst Ludwig Baisch, Philadelphia, 1774. It is thought that the Bible was printed in sheets somewhere in Germany and so imported. The paper and presswork rather bears this impression out, as it is undoubtedly superior to the class of printing produced in the Colonies at that period. The Bible is of small octavo size with the translation after the version of D. Martin Luther. Some significance must be attached to the imprint which does not say "Printed by," or "From the press of," in accordance with the more usual custom, but rather strangely puts it "Philadelphia, Zu finder ben Ernst Ludwig Baisch, in der swenten Strasse nahe ben der Rees-Strasse 1774."

O'Callaghan, in his list of American Bibles, supports this viewpoint, stating: "This Bible was imported probably in sheets from Germany, where the first title page is considered also to have been printed on a slip, for a portion of the edition sent to this country. It will be observed that the Imprint announces cautiously that the book is 'to be found, etc.'"

The book is substantially bound and the paper of superior quality. Following the first title are 28 pages of Vorrede by D. Johann Gottlieb Faber, dated at Stuttgart 20, Nov. 1773. The Old Testament contains 909 pages and the New Testament 264 pages. There is also a title page to the New Testament.

THE

New Teſtament

Of our LORD and SAVIOUR

JESUS CHRIST,

Newly Tranſlated out of the

ORIGINAL GREEK;

And with the former

TRANSLATIONS

Diligently Compared and Reviſed.

PENNSYLVANIA:

Printed by F. BAILEY, J. STEELE, and J. BAILEY; and ſold by F. Bailey, *Philadelphia*, J. Bailey, *Lancaſter*, and J. Steele, at the Printing-Office, *Octorara*.

OCTORARA IMPRINT
Excessively Rare, This Copy Believed Unique

Some Early American New Testaments

A unique and interesting specimen of early American Bible printing is the New Testament printed at Octorara. It was formerly in the library of Howard Edwards, a noted Bible collector, who assigns for it the date of 1790.

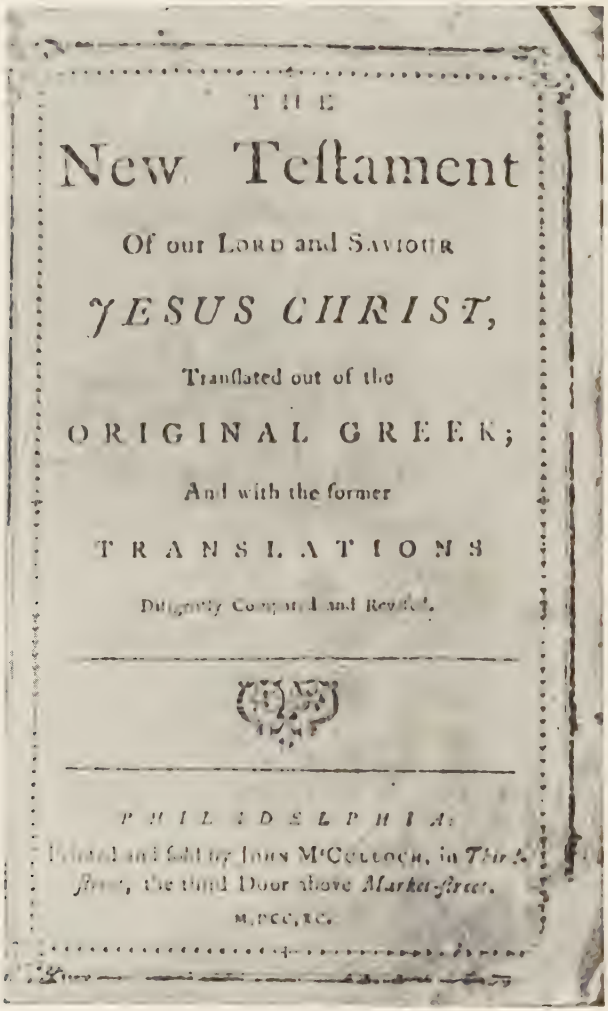
The Octorara copy was a 12mo (7 x 4¼) and the imprint stated: "Printed by F. Bailey, J. Steele, and J. Bailey, and sold by F. Bailey, Philadelphia, J. Bailey, Lancaster, and J. Steele, at the Printing Office, Octorara." The pages are not numbered and the text ends on N6.

Other early American editions include an abridged copy printed by Peter Brynberg at Wilmington in 1797; The New Testament printed for Benjamin Johnson, Philadelphia, 1802; also the very rare copy of the New Testament printed and sold by Samuel Etheeridge, "Charlestown 1803," all of which are represented in my library.

Another Bible that won considerable popularity among early American editions was that known as Thompson's Hot-Press Bible. It was printed at Philadelphia for John Thompson and Abraham Small "from the hot-press of John Thompson". It bears the date of 1798.

Matthew Carey, a Philadelphia book publisher, also issued an early edition. The imprint gives his address as "No. 118 Market Street," and the date, October 20, 1801.

The Thompson Hot-Press Bible is really a very beautiful production. It was printed in large folio size in fine clear type and on splendid paper. It is one of the best of all the early American editions.



THE

New Teſtament

Of our LORD and SAVIOUR

JESUS CHRIST,

Tranſlated out of the

ORIGINAL GREEK;

And with the former

TRANSLATIONS

Diligently Compared and Revised.

PHILADELPHIA:

Printed and Sold by JOHN M'CULLOCH, in Third-ſtreet, the third Door above Market-ſtreet.

M,DCC,XC.

NEW TESTAMENT PRINTED BY M'CULLOCH
Another Very Scarce American Edition Printed in Year 1790

The M'Culloch New Testament

Very few copies can be located of the M'Culloch New Testament, printed in Philadelphia during the year 1790. Produced to meet the demand of the times, its format gives evidence of haste, carelessness and cheapness.

The M'Culloch copy is quite small, measuring not more than 3½ x 5½. The text ends on signature x.

Other copies of interest include the New Testament printed at Elizabeth-Town, N. J., in 1788, by Shepard Kollock, and an edition by Peter Brynberg at Wilmington, Del., 1798. There is also the First American Diamond Type Edition of the Bible printed by W. B. Sower & Co., at Baltimore, 1812. Also the New Testament printed at Boston by Alexander Young and Thomas Minns, 1794; and a Hartford, Conn., edition by Hudson & Co., 1811.

The Berriman Bible

From any list of early Bible publishers in this country Berriman & Co., of Philadelphia, must not be omitted. This firm produced a superb folio edition of the Bible under date of 1796, that is chiefly noteworthy because it contained a number of beautiful full-page engravings.

In this respect the book surpassed every other previous American effort. The Bible was supplied with marginal references and contained also a list of the subscribers, located principally in Philadelphia and New York.

The pictures are of superior workmanship by noted engravers of that time, including C. Tiebout, of

New York; F. Shallus, A. Anderson, A. Doolittle, of New Haven, and Rollinson. The Bible, too, was of large folio size, measuring nearly eighteen inches in height, and the pictures accordingly were of good dimensions. There was also a map showing the "Garden of Paradise," the "Habitation of Seth and his family after the death of Adam," the location where Noah built the Ark and the "Course of the Ark" until its final resting place on Mount Ararat.

The first title page states it was "translated out of the original tongues," and the title to the New Testament, "out of the original Greek." Following the text matter there is an "Index to the Holy Bible," 12 pages, and tables of Time, Weights, Measures, etc., 2 pages. In this edition is also printed the Apocrypha, and at the end it contains a list of subscribers, located principally in Philadelphia and New York. A fine, large, beautifully printed Bible in clear, legible type, it must have created a fine impression when first issued.

First American Edition in Greek

The first edition of the New Testament in the Greek language printed in this country was produced as early as the year 1800, and was printed by Isaiah Thomas, Jr., at Worcester, Mass. It is an edition sought by collectors and on the title page states that it is the "Editio Prima Americana." Following the title page is a "Chronological Table of the Books of the New Testament," and at the bottom of the page the name of Caleb Alexander, and the statement that "The above Table has been carefully and faithfully collected from the writings of the famous Rev. Nathaniel Lardner, D. D. The table is as follows:

A. D. 52. I. and II. Epistles to the Thessalonians, written at Corinth.
A. D. 53. Epistle to the Galatians, written at Ephesus.
A. D. 56. I. Epistle to the Corinthians, written at Ephesus.
A. D. 56. I. Epistle to Timothy, written at Macedonia.
A. D. 56. The Epistle to Titus, written at Nicapolis.
A. D. 57. II. Epistle to the Corinthians, written at Macedonia.
A. D. 58. The Epistle to the Romans, written at Corinth.
A. D. 60. The Epistle of James, written at Jerusalem.
A. D. 61. The Epistle to the Ephesians, written at Rome.
A. D. 61. II. Epistle to Timothy, written at Rome.
A. D. 62. The Epistle to the Philippians, written at Rome.
A. D. 62. The Epistle to the Colossians, written at Rome.
A. D. 62. The Epistle to Philemon, written at Rome.
A. D. 63. The Epistle to the Hebrews, written at Rome. The Apostle Paul is generally supposed to be the author.
A. D. 63. The Gospel according to Luke, and the Acts of the Apostles written by Luke. These two books are supposed to have been originally but one.
A. D. 63. I. and II. Epistle of Peter, written at Rome.
A. D. 64. The Gospel according to Matthew.
A. D. 65. The Gospel according to Mark.
A. D. 65. The Epistle of Jude.
A. D. 68. The Gospel according to John.
A. D. 80. The I. Epistle of John.

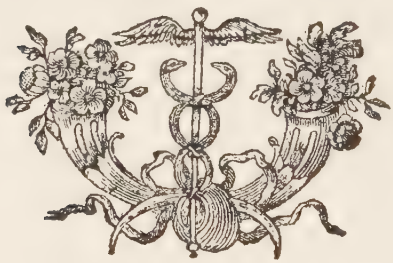
H KAINH

ΔΙΑΘΗΚΗ.

NOVUM

TESTAMENTUM.

JUXTA EXEMPLAR JOANNIS MILLII AC CURATISSIME IMPRESSUM.



EDITIO PRIMA AMERICANA.

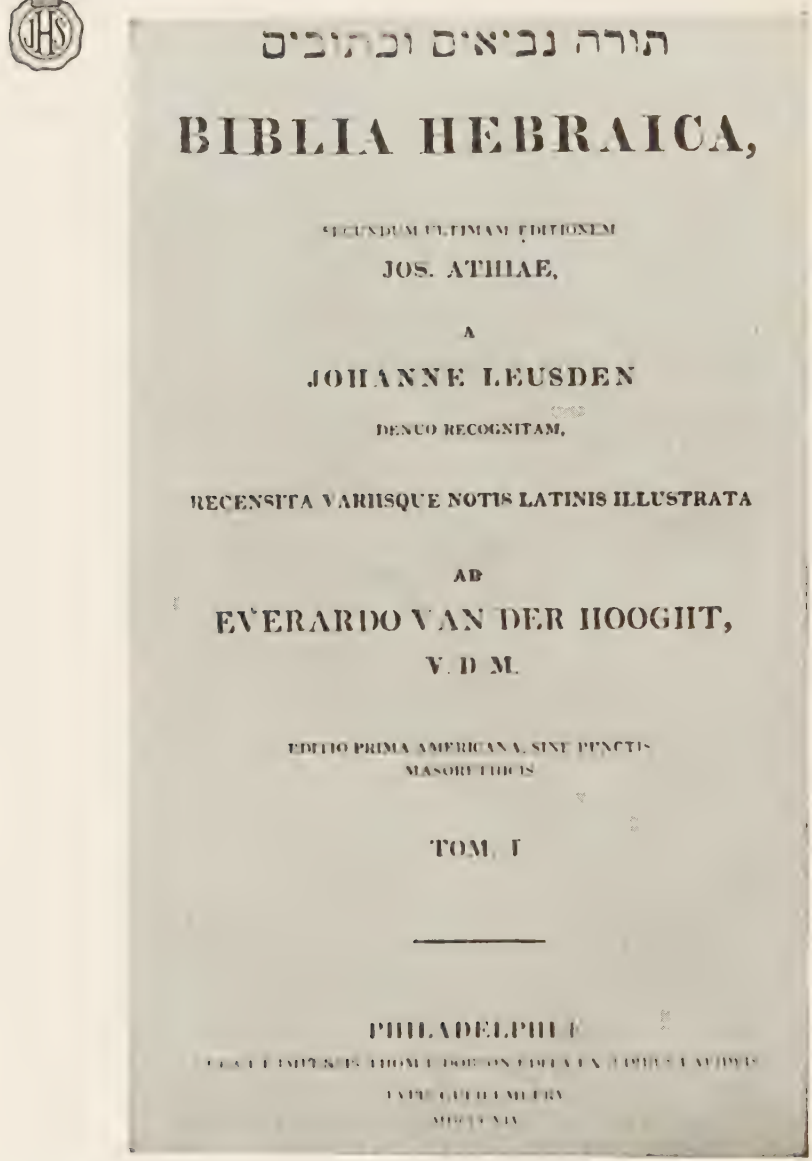
WIGORNIÆ, MASSACHUSETTENSI:
Excudebat ISAIAS THOMAS, JUN.
SINGULATIM ET NUMEROSE EO VENDITA OFFICINÆ SUÆ.
APRIL—1800.

TITLE PAGE FIRST AMERICAN GREEK NEW TESTAMENT

A. D. 85. The II. and III. Epistles of John. John's three Epistles are thought to have been written at Ephesus.

A. D. 96. The Revelations, written on the Isle of Patmos, by John to which place he was banished by Domini-tion.

Another Greek New Testament that also claims early honors is that printed at Philadelphia by S. T. Bradford bearing the date of 1806. The edition known as Leusden's New Testament, has also the Latin version of Arias Montanus in parallel columns. It was edited by John Watts.



תורה נביאים וכתובים

BIBLIA HEBRAICA,

SECUNDUM ULTIMAM EDITIONEM

JOS. ATHIAE,

A

JOHANNE LEUSDEN

DENUO RECOGNITAM,

RECENSITA VARIISQUE NOTIS LATINIS ILLUSTRATA

AB

EVERARDO VAN DER HOOGHT,

V. D. M.

EDITIO PRIMA AMERICANA, SINE PUNCTIS
MASORETHICIS

TOM. I

PHILADELPHIÆ

TYPIS GUILIELMI ELLIS

MDCCLXXIX

TITLE PAGE FIRST AMERICAN HEBREW BIBLE

First American Bible in Hebrew

Whatever may have been the books used for worship by the Semitic people of America prior to 1814, all must have been imported, for it was not until that date that a copy of the Bible was printed in this country in the Hebrew tongue. During that year appeared a fine edition from the press of Thomas Dobson in Philadelphia. The title page bears the inscription that it is the "Editio Prima Americana, sine punctis masorethicis."

The book was printed in a fine large Hebrew type with marginal notations in Latin. It was strongly bound in two volumes, the first containing 305 leaves (610 pages), and the second volume 317 leaves. The first volume contains a preface of 8 pages by Everardo Van der Hooght. The accompanying reproduction shows the title page.

The Massoretic text is the recognized version of the most ancient Hebrew manuscript records of the Old Testament. The Massoretas constituted a group or society of trained scholars, whose chief task was to preserve and transcribe with the greatest care and fidelity the sacred books. They labored also to introduce a system of accents and vowel points to thus secure a more correct pronunciation and understanding and in some cases replaced coarser expressions in a more pleasing phraseology. The Hebrew text has accordingly undergone practically little change, for perhaps two thousand years, but before the time of Christ there appears to have been several variant versions resulting obviously from corruption of the text as the language itself underwent change and corruption.

The Samaritan Pentateuch, originating with the Samaritan community about the time of Nehemiah

(about 432 B. C.) is regarded as the earliest, and after that the Targums of the period immediately preceding the Christian era; and the existence of the Septuagint to include all the various books may be safely assigned to the 1st century.

Incidentally, it should be recalled as before noted that the oldest Hebrew manuscript now known to exist goes back only to the year A. D. 916.

First American School Bible

A noteworthy effort of early American Bible publishers was the first edition of Hudson and Goodwin's School Bible, that appeared in 1809. It was produced at Hartford and was the first Bible printed in Connecticut. The type, however, was set up in Glasgow, Scotland, and thus sent to this country. The Bible was the King James Authorized Version and was in reality a very superior edition.

First Plantin Bible

Among the eminent printers of the world Christopher Plantin of Antwerp held a foremost place, and his books are still eagerly sought by collectors. In the year 1559 appeared the first edition of the Latin Bible from the press of that printer. It was a reprint in octavo of the Louvain Bible and the royal privilege under which it appeared was that granted to J. Steelsius, and appears on the back of the title page with the date: "Datum Bruxellis Anno Domini 1558. Die 20. mensis January." The colophon states: Excudebat Christophorus Plantinus, Kalendis Janu. Anno. M.D.LIX. The title page bears the inscription: Apud Johannen Steelsium M.D.LIX. Cum Privilegio.

Irish and Arabic

A real Irish Bible is a curiosity. There are many proud and courageous Hibernians in this country, who if handed a copy of the Bible in the old Irish dialect, with the Irish character of lettering, might readily think it was Chinese, Choctaw or Hebrew. Since the beginning of printing but a relatively small number of these Bibles have ever been produced, the first appearing in 1602. A copy of the New Testament printed by Bagster and Thoms at London under date of 1828, affords an interesting study.

Others on my list include a fine copy of the Koran of the Mohammedans printed in Arabic, and a copy of our New Testament translated by Cornelius V. A. Van Dyck into Arabic, and printed at Beyrout, Syria, in 1860. The latter is the first edition.

Early American Stereotype Editions

The improved method of stereotype printing had not long been adopted in England before the American printers were also able to make use of the process to supply Bibles at cheaper cost. New York seems to have had the honor, the first stereotype plates being cast there in 1815.

A fine Bible especially made for the American Bible Society in 1818 and was stereotyped for E. and J. White. The volume in possession of the author was Fitz-Greene Halleck's own copy.

This copy has Fitz-Greene Halleck's autograph signature in full on the front flyleaf. Halleck's mother was a direct descendant of the Rev. John Eliot who first translated the Bible for the Indians.

The Bible Society of Philadelphia, as the imprint shows, had a copy of the New Testament stereotyped in this city during the year 1824.

Guarinum Bible

A Latin Bible issued from the press of Thomam Guarinum at Basilea, in the year MDLXIIII, is a very scarce edition seldom encountered. It was one of the books mentioned in the prohibited list—Index Generalis Liber Prohib. 1627.

It is the first edition of the Bible attempted by Guarinum and appears in folio size. On the reverse of the title page is an Exhortation to the study of the Sacred Scriptures; and on the next leaf a short address by the printer from which we learn that the Old Testament is from the Pagninus version, and the New Testament from the translation by Theodore Beza. The Bible is printed in two columns, 69 lines to the page. The parallel places are on the margins. At the end of the New Testament are the interpretations of Hebrew, Chaldee and Greek names, with which the work concludes.

Encomiums Infinitely Short

"Innumerable have been the Labours of the Learned in all Ages, for the Promotion of Piety, ever since Christianity was planned in the World," is the opening sentence of the introduction to a fine folio edition of the New Testament, "Printed by R. Penny, in the Wine-House-Court, Fleet-street, MDCCXXXVI". It is worthy of particular notice because of the extensive annotations by famous men, selected and edited "By the Rev'd Mr. John Lindsay." Modestly on the preface it is stated that "There is no Occasion to insist on the Advantages that arise from the Perusal of Books of Divinity, much less to make Panegyrics on the Fountain of our most holy Religion; all Encomiums being infinitely short of it."

The title page sets forth: "The New Testament of Our Lord and Saviour JESUS CHRIST; Carefully and Diligently compared with the Original Greek, and the several translations of it: and illustrated with Critical and Explanatory Notes, extracted from the Writings of Sermons of the Celebrated Grotius, Hammond, Stanhope, Whitby, Burkitt, and other curious and Modern Annotators and Preachers."

It is a scarce book, and not mentioned in the Cotton list, or the Lea Wilson, or Caxton catalogue, or in the list of the British and Foreign Bible Society.

The Last Milestone

Painstaking Work with Revised Version

The last great monument that marks this glorious Highway from the mists of forgotten ages, is the Revised Version.

It is a fitting portal crowning the modern terminus of that long causway, and was born of the desire to give the world the best in latter day Bible concept.

Since its appearance in 1611 the famous Authorized Version had held foremost and almost undisputed rank. Now with a greater knowledge of the ancient texts, and with older and more valuable manuscripts at hand for study which were not available in King James' time, and with the change which the English language was undergoing itself, the need for another revision was recognized.

Originating in the Convocation of Canterbury in the year 1870, work on this Bible monument started with two companies being appointed for the task. Dr. Harold Browne, Bishop of Ely, was Chairman of one committee, and Dr. Ellicott, Bishop of Gloucester, at the head of the other.

Thirty-seven eminent scholars devoted their time and effort free of pay for the revision of the Old Testament, and twenty-eight scholars took part in the work on the New Testament. America contributed to the noble effort, over thirty American clergymen and scholars co-operating with the English revisers.

Over ten years was occupied with the revision of the New Testament alone, which was published in 1881, and in 1885 the complete Revised Version appeared. During the fourteen years required, ten of the original members of the committee died and two resigned. Concluding the Preface states:

> "The Revision was completed in eighty-five sessions, ending on 20th June, 1884; and it occupied 792 days. The greater part of the sessions were for ten days each, and each day the Company generally sat for six hours. The labour, therefore, has been great, but it has been given ungrudgingly; and now with a feeling of deep thankfulness to Almighty God, and the earnest hope that their endeavors may with His blessing tend to a clearer knowledge of the Old Testament Scriptures, the Revisers bring their long task to a close."

The title page of the Revised Version sets forth:

The Holy Bible . . . . translated out of the original tongues: being the version set forth A. D. 1611 compared with the most ancient authorities and revised.

Printed for the Universities of Oxford and Cambridge, Henry Frowde, Oxford Warehouse; C. J. Clay and Sons, Cambridge Warehouse: London 1885.

The general principles of the Revision Committee was to introduce as few alterations as possible into the text of the Authorized Version, and to limit as far as possible the expression of such alterations to the language of the King James and other early English versions.

In the Old Testament Scriptures the Revisers adhered more closely to the Massoretic text, in place of the ancient Greek or Septuagint, and have departed

from it, as the translators of the famous Authorized Version had done, only in exceptional cases.

In its publication the best of thought was employed to give it a beautiful appearance. The Bible was printed in pica type, royal octavo size. Another innovation was to abandon all the old division of the books of the Bible into chapters and verses, thus carrying it back to the solid text in which the Scripture is first found. For convenience, however, the numbers have been retained in the margin. All chapter headings were also abandoned as it was thought they belonged rather to the province of the commentator than to that of the translator. With the omission of chapter headings, the page headlines likewise disappeared.

In the poetical portions of the Scripture like Psalms, Proverbs and Lamentations, the Revisers adopted an arrangement in lines to strengthen its purely lyric nature, and to exhibit the parallelism which is characteristic of Hebrew poetry.

From any angle it is a divinely glorious production and will ever stand as one of the most noble and lofty contributions to Bible history.

Smitten by the Hand of Woman

Judith and Holofernes as Portrayed in the Doré Bible

The Bible pictures of Gustavus Doré have a securely established place in Bible history. Many of the illustrations of this celebrated foreign artist are familiar to the entire Bible world, and as a series they constitute an important link in Bible history.

Among the subjects of his pencil is Judith of Bethulia with the head of Holofernes. How, in olden times, those in power appeared to relish the practice of cutting off heads. It needed but slight provocation or a glance of disfavor to bring the unfortunate under the axe of the executioner. Early chronicles are filled with such stories, and during the French Revolution rivers of blood flowed from the guillotine.

In Bible annals we see David cut off the head of Goliath; Salome asks for the head of John the Baptist, and gets it; and Judith by her beauty, wiles and wisdom wins the favor of the captain of the army of Nebuchadnezzar, and later cuts off his head and carries it back to her city in a bag. Thus she saves her people. It is a stirring tale of romance, tragedy, pathos and devotion. By strategy and the help of God she delivers her people from the army sent against the West country to spare none who would not yield.

While Bethulia was undergoing the horrors of a siege by the Assyrian army and the elders were considering the surrender of the city within five days, Judith exhorteth them to trust in the Lord, and said: "I will go forth with my waiting women, and within the days you have promised to deliver the city to our enemies, the Lord will visit Israel by my hand."

She arrayed herself with her most beautiful apparel and anointed herself with precious ointment, and with her maid went out to the camp of Holofernes,

JUDITH WITH HEAD OF HOLOFERNES

and was led into the presence of the captain who marvelled at her beauty of countenance.

Then Judith explained the weakness of her people; how their victuals fail, and their water is scant, and said, "I will lead thee through the midst of Judea until thou come before Jerusalem; and I will set thy throne in the midst thereof; and thou shalt drive them as sheep that have no shepard, and a dog shall not as so much open his mouth at thee." And her words pleased Holofernes who marvelled at her wisdom, and said: "There is not such a woman from one end of the earth to the other, both for beauty of face and wisdom of words." Thus she abode in the camp three days and went out in the night into the valley and prayed the Lord to direct her way.

On the fourth day Holofernes made a feast, and sent and asked her to honor his table, and she answered, "Surely whatsoever pleaseth him I will do speedily," and she came and sat with Holofernes whose heart was ravished with her and drank more wine than ever before. Then when evening was come Judith commanded her maid to stand watch at the tent, and she took the great sword of Holofernes and taking hold of his hair said, "Strengthen me, O Lord God of Israel, this day." And with that she smote twice upon his neck and cut off his head, and put it in her bag which she carried to Bethulia and said to the elders, "Behold the head of Holofernes, chief captain of the army of Assur." He did lie in his drunkenness, and "the Lord has smitten him by the hand of a woman." So great was the consternation of the enemy that they were defeated, chased and slain.

Louis Auguste Gustave Doré was born in Strassburg on January 6, 1832. His facility as a draughtsman was remarkable, and he soon acquired fame as an illustrator and painter. He was also a sculptor. His best known works were his illustration of Dante's Inferno, which he completed in 1861, and the Bible in 1866.

Other Religious Books

Some other religious books have been widely circulated; are known all over the world, and have been a factor in keeping bright the eternal glow of the Scriptures. A few have been accordingly appended.

The City of God

The writings of Saint Augustine have come down to us through fifteen centuries. That fact alone gives them high rank among the greatest books of the world. The works by which he is best known are his "Confessions" and "The City of God" (De civitate Dei). St. Augustine was born in the year 354, and his mother was a Christian woman of beautiful faith. He was converted in his thirty-third year, and when 42 years old became a bishop at Hippo. His "Confessions" written shortly thereafter, vividly narrate his early religious struggles with a charm that has never ceased to excite admiration. An ancient spiritual autobiography, it stands as a classic unrivalled.

His "City of God," written over a period of thirteen years, and finished about 426, has since that time furnished inspirational thought for the church and state. Rulers and monarchs have attempted to realize its ideals as the fulfillment of a dream, and Luther was deeply stirred by writings of this great man. To Augustine, sacraments are the visible signs of sacred things. "There can be no religious society," he writes, "whether the religion be true or false, without some sacrament or visible symbol to serve as a bond of union." His philosophy of history as set forth in his book comprised two cities formed by two loves: the earthly by love of self, even to contempt of God; the heavenly by love of God, even to contempt of self. The

earthly city is relatively good. Having love of self it represses disorder to secure for each his own. But it must pass away before the City of God whose people are the elect whom God has chosen for salvation. The organized church becomes the City of God, and must rule the world. On this theory was built the foundation of much of the mediaeval church.

The Golden Legende and the Breeches Bible

The above is a quite common nickname given to the Geneva version of the Bible printed in 1560. It finds its origin in the rendering of Genesis, chapter 3: 7, as follows:

"Then the eyes of them both were opened & they knewe that they were naked, and they sewed fig tre leaues together, and made them selues "breeches."

This curious rendition ran all through the splendid series of Geneva Bibles, covering considerably more than half a century, or until the popularity of the Geneva version was finally displaced by the Authorized Version. In that time the Breeches Bible had won its way and is now thoroughly established in Bible literature.

The wording of this particular translation, however, seems to lead back to the mists enshrouding the earliest of English printing. The Golden Legende printed "By me Wyllyam Caxton" in the year 1483, contained a literal translation of a considerable portion of the Bible, including all of the Pentateuch, and a large part of the Gospels. This was over a half century before the first Bible in English appeared, and more than three-quarters of a century before the Geneva version had been printed. It was no doubt extensively read much as the scripture, and by some authorities it is held the book might fairly be classed among Bibles.*

Imitation of Christ

Thomas à Kempis

Of the myriads of books of religious character, a number have attained universal rank. Some have become known almost all over the civilized world. Foremost among such works must be cited Thomas à Kempis's Imitation of Christ. Next to the Bible it is thought this book has been more widely reprinted than any other book.

Thomas à Kempis is the name by which the writer of this famous book—Thomas Hammerken—was known in the convent. He was born in 1379 in the town of Kempen, near Dusseldorf. He was received at the Augustinian convent of Mount St. Agnes, taking his vows in 1407 and becoming a priest in 1413. Later he became sub-prior, and died August 8th, 1471 at the age of ninety-one.

The convent was a poor one and the monks had to work copying manuscripts to keep the order going —Kempis was a laborious worker copying a large number of books of devotion. A famous manuscript of the Bible was written by him. He produced also a large number of tracts. His famous book was first printed by Gunther Zainer at Augsburg in 1468.

Pilgrim's Progress

Another book that has moved the hearts of men with religious fervor has been Pilgrim's Progress. It is unquestionably one of the most widely printed of books. John Bunyan, the author, was an English religious writer and preacher, who has won a place among the men who labored to carry forward the story of the Bible.

Bunyan was born near Bedford 1628. As a preacher and reformer he developed much controversy, and in November 1660, he was flung into the gaol at Bedford where he remained a prisoner for practically twelve years. Often when effort was made to get him out of the dungeon if he would discontinue disobeying the law he would reply: "If I am let out today I will preach again tomorrow."

Pilgrim's Progress was first published in February 1678, and the charm of the book soon took a great hold on the popular imagination. It was during the blackness of his prison life that Bunyan conceived this remarkable story that was finished about 1675.

Milton's Paradise Lost

Another notable book worthy of classification with such a group is the very beautiful epic poem by John Milton, entitled "Paradise Lost."

Milton was born at Cheapside, London, 1608, his parents being sturdy adherents to the Catholic faith. Milton, however, became a Protestant. After studying at Cambridge, Milton soon developed into a voluminous writer on both religious and political subjects quickly attracting attention.

When Cromwell came into power Milton was appointed Secretary of Foreign Tongues. Four years later ailing health and failing eyesight progressed so far that he became totally blind.

After the death of Cromwell, and the Restoration in 1660 Milton narrowly escape the scaffold, and for some years lead a precarious existence.

During 1665 he finished his famous poem Paradise Lost, but it was not published until 1667, only a few copies appearing under that date, the major portion of the first edition appearing under dates of 1668 and 1669. The second edition appeared 1674. Milton died that same year.

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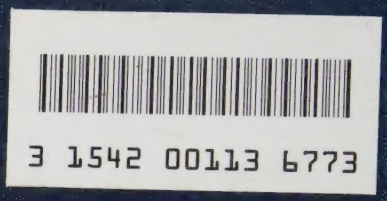
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